THE CHURCHMAN.

Vol. XIII.—No. 6. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 630.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, APRIL 15, 1843. BY JAMES A. SPARKS, 111 NASSAU-ST. } Terms—$3 00 per annum—IN ADVANCE.

COMMUNICATIONS.

For the Churchman.

THE JUGULUM CAUSÆ.

Bishop Bull's Vindication of the Church of England.

The Bishop of Maryland has performed a meritorious service to the Church, in rendering accessible this precious little treatise of Bishop Bull. The principles there maintained, though in direct vindication of the Catholic doctrine and discipline, against the incursions of the schismatical Church of Rome, are equally relative to all other forms of error and schism, and are developed with an acumen and learning worthy of the writer's great name.

The existence of a visible Church, and of the Holy Scriptures as inspired by God, is (with exceptions inconsequential) uncontested among those who own obedience to the laws of Jesus Christ as their God and Saviour. But, if the Holy Scriptures be a communication from God, and if writing be the most certain mode of transmitting what God has communicated, the Holy Scriptures contain whatever is necessary to be believed for salvation, or God has used a less certain instead of a more certain mean; has employed an agent, and foregone the very end for which that agent must have been employed. If, again, the Holy Scriptures contain all that is necessary to be believed for salvation, then must the Church always possess what is so necessary, or not possess the Holy Scriptures; in other words, it is impossible that the Church, being the witness and keeper of Holy Writ, should not be the possessor and proposer, (unless withholding the truths of Holy Writ,) of what is necessary to be believed for salvation.

But the Church itself, as a visible society, like any other such, could have no existence without some outward form and organization; and if the Church be of divine origin, its organization must of consequence be also divine. If, therefore, the existence of the Church be revealed in Holy Writ, the same proof which demonstrates the essentials of faith to be contained in Holy Writ, demonstrates to be there contained, the essentials of the Church's organization. If the canon of Scripture reveals the articles of faith and the Church's organization, the essentials of faith and the essentials of the Church's organization are limited to the canon of Scripture. The Church herself is limited to those bounds, and cannot pass them. It is true, that before the close of the canon of Scripture the essentials of both kinds were known and propagated among the faithful. But if the premises be conceded, and if no new revelation has been given, the close of the canon of Scripture affords, *a fortiori*, a point of time to which every essential of the Church's faith and every essential of the Church's discipline must be referred. Whatever can be shown to have originated subsequently to that time, must of necessity be neither essential to the Church's faith or discipline. It is not from the beginning. The Written Word containing the essentials of truth and order, it is apparent, that the Church, as the keeper of that Written Word, has from it failed to teach the one, and exhibit the other; or that these essentials are subject to change; or, as the final alternative to constitute an essential of truth and order, it must, as emanating from the canon of Scripture, have been always held as such from the close of that canon—*from the beginning*. The way is therefore open, for ascertaining the essentials of truth and order, of doctrine and discipline, by ascertaining what has been thus held from the beginning. The impossibility of any article being an article of the faith, an essential article held by the Catholic Church, at any one time, is an irrefragable proof of its not being an article of the faith at any other time. Thus, is it proposed as an article necessary to be believed for salvation, that the Synod of Trent is the pillar and ground of the truth, without a belief in whose decrees of twenty-five sessions no man can be saved? The Synod of Trent had no existence till fifteen hundred years after the Christian era, and was unknown through all that lapse of time; in other words, it is impossible that such an article could have been known as necessary to be believed for salvation from the beginning. It is therefore false, false indeed in every sense, but by the premises specially false as an article of the faith. The same process may be applied to every other doctrine, however plausible, nay, to doctrines which may be true in themselves, but which unless held from the beginning as essentials of the faith, are not so, unless a new revelation from God should declare it.

But if this process be sure and irrefragable for ascertaining the Catholic creed, the essentials of the Christian faith, no less sure and irrefragable, on the supposition of the Church as a visible society being of divine origin and its organization divine, is the same process, for ascertaining the essentials of that organization, by ascertaining what were those essentials from the beginning. Thus is a monarch among the Apostles and their successors, maintained as an essential of discipline; of the divine organization, on the one hand; or, is the perpetuated apostolic and sacerdotal office by succession denied upon the other, in opposition to the supreme spiritual unbroken authority of the successors in equal rights and privileges to those with whom the divine founder of the Church promised to be always even to the end of the world? The case is solved, by an answer to the inquiry, How has it been from the beginning? Whatever in the Church's outward form and organization has always been held essential, has a divine authority; whatever is new, has none. By this test the Catholic Church, which is not the Church of to-day, but of all time, has tried and will forever try the heresies and schisms which have afflicted her bosom, and awakened the displeasure of God; and by this test does the Church of the United States of North America solicit that her claims as a branch, neither heretical nor schismatical of the Church Catholic, should be tried; and wills, that the broad and open page of ecclesiastical story should its testimony unfold.

The legacy of divine truth was by our Lord bequeathed to his apostles to be transmitted to future ages. What portion of truths was essential to be believed, and by its very nature calculated to inwork into the soul of the Christian all-saving faith, was by them and in succession communicated and taught to the faithful; orally, before the completion of the written word, and subsequently from that written word, both orally and by writing in the various churches. The words in which the essential truths were communicated, were not always the same; but the sense was so among the various churches; thus branches of the Church Catholic, which were founded throughout the world. But as heresies against those essential truths arose, it became necessary to reduce them to a precise and unchangeable form of words, which was accordingly done; and the Catholic Church testified its own sensations from the beginning, in what is called the Nicene Creed, which to use the just expression of the Trentine Assembly, "is the true and *only* foundation against which the gates of hell shall not prevail."

In the earlier part of the Christian era, the assaults upon the essential verities of our Lord's legacy to his Church, had been chiefly made, as in the Arian heresy, by diminution of the true faith. Gradually in the western portion of Christendom, and especially after its most prominent bishop had become schismatical by refusing communion with the East, errors of a more or less pernicious tendency, and with greater or less extent and approbation, grew up and were diffused. Rome becoming untrue to Rome by gradual additions to the essential articles of that faith which she yet retained, and to that soundness for which she was once illustrious, infected the various parts of the Church which were under her influence; and error grew ripe for consummation. The remedy was yet comparatively easy. The errors, though important and diffused, were not yet fastened. Men may have been taught those errors, Christians may have been instructed to believe them. But as essential verities, the Christian world was not called on to receive them. At length in an evil hour, the Trentine Assembly, (for who shall call it a council,) breaking through all the laws of the Catholic world, gave them the sanction of its ill-omened name. Echoing the voice of that assembly, the creed of Pope Pius appeared. Such discordant tenets as glory to the eternal Trinity, and honor to the bones of deceased men, were proposed to the faithful as kindred parts of the same ever-during creed; and as involving all the rest, there was offered to human faith the stupendous proposition, that to believe in the decrees of the Council of Trent, which for the first time met in the year of our Lord 1545, is an article of the faith without which no man can be saved; in other words, was proposed to the faithful of all times by our Lord and his blessed apostles.

The Church of England, in that hour of sorrow, true to the faith of the Catholic world through all preceding time, and preserving her allegiance to that Catholic decree which had defined the limits of essential faith, and conscious of her own independence both under the sanction of Gospel rule and determination of the Catholic world as set forth in the Council of Nice, refused to forsake that path which was from the beginning for that which was of yesterday. The Church of Rome, with her dependencies, become untrue to her own ancient, pure, ancestral faith, and now bound in error with an iron coil, carried out, as their legitimate result, her errors of faith, by withdrawing from the communion of the Church of England, and added to her guilt of schism in respect to the Eastern Church, that in respect to the most renowned Church of all the West. It is a maxim of ecclesiastical regimen, as it is a maxim of right reason, that whatever particular Church shall separate or refuse communion with another particular Church in communion with the Church Catholic, is placed, de facto, in a state of schism. It is of Roman art, to make appear that England, by separating from Rome, separated from the Church Catholic. The separation was on the part of Rome, by denying herself as she was of old, and by separating herself, among other acts of schism, from the Churches of the East and from that of England; by such combined acts becoming the great schismatic of the world. The position of the Church of England is the position of the Catholic Church of these United States, and a faithful son of the latter explains her attitude, when he explains the attitude of her more renowned sister.

But our Saviour's legacy to his Church was not only divine truth, but also a certain discipline, of which there should be essential features, as there should be essential truths; and without which essentials of discipline it were impossible the Church, as a visible society, could possess or maintain an existence. Reserving to himself to be the sole universal head of his body, which is the Church, our Lord had communicated its government to the apostles and their successors to the end of the world; and this communication in the nature of a coparcenary, "episcopatus unus cujus a singulis in solidum pars tenetur." As if to reverse the order of attack, whereas the attempt on the Catholic faith was at first chiefly made, as in the Arian heresy, by diminution of that faith, the attempt upon the Catholic discipline was by an opposite course of action; and instead of the equality among the apostles, instituted by our Lord, "as my Father hath sent me, so send I *you*," and, "lo, I am with *you* always, even unto the end of the world," a monarch was at the close of the sixth century advanced among those who were successors to the apostles in supreme sacerdotal power in the Church. The theory for carrying this design into execution did indeed—as is common to the introduction of novelties into the Church—exhibit various phases of character; but its necessary result was to the prostration of the Episcopal, in other words, the original divinely appointed apostolical government, founded as one of the essentials of discipline in a coparcenary among the apostles and their successors through all time, the bishops of the Catholic Church. But as in the kingdoms of the world, so also it would seem there are eras critical in the history of the kingdom of Christ. The assaults upon the Catholic doctrine had culminated, at the era of the Council of Trent, in the proposal of essentials of faith hitherto unknown in that character; and at the same era matured the war upon the Catholic discipline, though from an opposite and unexpected direction. And whereas the earlier assaults, by subtraction, on the faith of the Church, had assumed an opposite character, as in the Trentine Creed; so the war on the discipline of the Church became changed, by contempt or denial, though at first with remorseful misgivings of the divine authority vested, solely vested, in the line of apostolic or Episcopal succession. The Church, in her essentials of discipline, was then subjected to a double conflict. Rome upon the one hand, Geneva (to use a generic term for all of a like class) upon the other. On the discipline of the Catholic Church, so far as it is of divine authority and immutable obligation in the apostolic or Episcopal power, the assaults from that time to the present, though becoming more and more vindictive on the part of Geneva, have been simultaneous on both sides. The appeal must here be, in the matter of essential discipline as in that of essential faith, to the voice of history, bearing its testimony to that which was from the beginning.

Whether originally evangelized by St. Paul on his western journeys, as is almost susceptible of demonstration, or by any other heaven-directed man, the Church of Britain, whose independence had been guaranteed by the decrees of general councils, had experienced in the sixth century of the Christian era no demand on that independence; nor at that time could be found to yield it even under the trying position in which Rome sought her subduction in alliance with the late converted Saxons. She then knew no spiritual authority, not even patriarchal, but in her own national bishops, as she knows none now. On the British Church, established as a diocese, perhaps, before Rome herself, Rome, (a change having come over her own spirit,) subsequently intruded her monarchic claims. But, to the sixteenth century it was reserved, for her or any other portion of the Catholic world, to be startled by the denial of the Episcopal rule as derived in unbroken succession from the original grant of the Church's divine head in heaven. The defensive war then which the Catholic Church, in respect to the essentials of discipline, has yet to carry on, is twofold. And again, a faithful son of a branch of the Catholic Church, the Catholic Church of these United States, sufficiently explains her attitude, when he explains the attitude of her more renowned sister. A similar conflict, it would seem, awaits the Catholic Church established on these shores, an early plantation from the apostolic stock of Britain; a like invasion of the ecclesiastical monarchists upon the divinely constituted rights of bishops, on the one hand; and of the ecclesiastical anarchists upon the other. On which side the danger to the essentials of Catholic discipline be more imminent; whether on theirs, who would overshadow the episcopacy ordained by our Lord, by erecting a monarchy by its side; or on theirs, who would cry, "Down with it even to the ground;" is a problem yet in the womb of time. Against the assault of either foe, nay, against whatever be arrayed against the doctrine and discipline, the truth and order of the Gospel, let us rear the time-honored and impregnable test of an antiquity from the beginning, an antiquity coeval with the commission of the divine founder of our faith. We demand to be tried by that which was from the beginning. This is the jugulum causæ; the great point which is set forth in the Bishop of St. David's defence of the Church of England, the principles of whose argumentation will indeed be found, though mainly directed against one class of opponents to the Catholic Church, in a great degree applicable to all. And I conclude this too long communication, with the expression of my conviction, that no work of a similar compass on the same subject, will be found to surpass that brief production of Bishop Bull's almost matchless mind.

LATET.

For the Churchman.

MISSIONS.

NO. III.

Inadequate Results of Modern Foreign Missions.

In my preceding articles I have endeavored to show that missions are in danger, because the interest of the Church in them is weak, and growing weaker. In this I shall endeavor to assign a sufficient cause. If I succeed in proving the truth of the heading of this article, I shall suppose that a sufficient cause is assigned. For we are taught, in Scripture, to look for a blessing upon faithful labors; and unless we receive that blessing, we have strong reason to fear, that our labors are not properly directed. Especially may we distrust our plans for the performance of the great duty of the Church, if notwithstanding the command, "Go ye into all the world and preach the Gospel to every creature," and notwithstanding the promise, "Lo! I am with you always even to the end of the world," our exertions end inadequately or in failure.

Is not the assertion true? Are not the results of Modern Foreign Missions inadequate? An almost universal consciousness yields a ready assent. It is the general conviction, and the more closely the subject is examined the stronger becomes that conviction, upon the minds of the multitude. If this is not so, why is it so necessary that missions should be so strenuously defended? In themselves they are evidently too weak to answer objections. Champions are always in the field, and generally engaged in contest. The depths of ingenuity have been ransacked for arguments to sustain the cause; the powers of the imagination have been brought into vigorous exercise, and oratory is exerting its most insinuating influences to keep it from sinking under the pressure of its own inertia. Facts are not sufficient of themselves, but they must be arranged, polished, and made to stand out in unnatural relief, by the ingenuity of man, ere they are found influential enough to sustain even the present meagre interest.

I do not make these assertions without proof. I have good reason to believe them from my own observation; my own convictions are strengthened by the accordance of persons of intelligence, piety, and deep missionary feeling; still stronger do they become when I find them seconded by a universal consciousness; and the last lingering doubt is removed when I find a learned and eloquent writer, a very champion of Modern Missions, so completely failing in an adequate defence—I refer to Harris; and those who wish to obtain all the arguments which can be adduced in favor of Modern Missions, will do well to read his Prize Essay, called "The Great Commission." I will state his argument, as faithfully as I can, in all its important bearings.

Instead of coming immediately to the question, and showing by clear calculation the relation of exertion to success—instead of pointing out the means, and destroying all objection by showing a direct result equal to rational expectations—he employs an eloquent pen almost entirely upon, not the subject, but its accidents.

He describes most glowingly the civilizing effect which the mere contiguity of a missionary station produces. He dwells largely upon the softening of savage manners, and hence the greater security to merchants in carrying on their trade. I do not recollect that he gave any weight to the consideration of interest. If I am not mistaken, he has overlooked an adequate reason for this increased security of trade. Savages, as well as the civilized, understand the mysteries of loss and gain. At first, they would suppose that murder and plunder would produce the most profitable returns. In the natural course of things, however, they become convinced of the fallacy of this idea, and learn to trade peaceably. There is no doubt, that the influence of missionaries has been strong to soften the asperity of savage character, even when not successful in converting them; but there is, also, no doubt that the mere principle of interest acts in the same way.

He speaks of the civilizing effect of missions, and the improvement they have wrought in the social character of the savage. This is good and worthy, but their souls are not saved thereby.

Again, he heaps up, in glittering profusion, the contributions which missionaries have made to the departments of literature and science. He attracts our attention to the rich hoard, and almost dazzles us with the display, while at the same time his eloquent appeals nearly make us forget ourselves, and yield to his declamation as if it were argument.

Missionaries have gone into all lands, pierced the deepest and the darkest corners of the globe. They have followed the rovings of the savage, the adventurous steps of the explorer, and the ravaged path of war. They have shown themselves in the East and in the West, in the North and South, amid burning sands, and frozen oceans, in lands of temperate climate and fertile soil, sometimes of the half civilized, sometimes of the savage. No field has been too distant or too dangerous for their intrepid spirits. And they have poured back upon the Church rich blessings.

Of Religions—they have given us almost unbounded knowledge. The peculiar tenets of the thousand forms of heathenism are known to us as well as the peculiar tenets of the scarcely less numerous varieties of Christian belief. We know the doctrines of the various schools of heathen philosophy and religion, as well as we know the views of the innumerable sects which bless our own land with an infinite and perplexing variety of strange and startling dogmas.

To Philology, their contributions are many and important. They have opened, to the study of the world, many a sealed book, by mastering and explaining its unknown language. They have sent to our literary treasure houses, works and manuscripts, which do and will afford to the diligent student of language many an item of interest and improvement. But beyond all this, they have translated the word of God, and are still translating it. Heathen of half a hundred different tongues have the word of God in their own vernacular, and can read, in the language of every day converse, the rich revelation of the truth.

In Geography, missionaries have rendered to the world a service. The face of the earth, its products, its climate, and the peculiar physical advantages of different regions, have been clearly defined. The knowledge of this little ball is thus extended far beyond our former ken, and our merchants have not failed to turn this information to their pecuniary account.

Of Manners and Customs, the information of missionaries is nearly complete. We are more or less acquainted with those of nearly every nation under the sun. The varieties of the human species have been drawn out in true and honest proportions; and our knowledge of other nations, instead of being mingled with fable and wonder, is intelligent and clear. Light is thrown not only upon the laws of human nature, but even the word of God is thereby sometimes elucidated.

The departments of the Antiquarian, the Philosopher, the Historian, of the natural sciences, and sometimes of the arts, have been severally enriched by the gifts and letters of the missionary of the Gospel.

All this has been appealed to in proof that Modern Missions were successful. The full benefit which missionaries have been the means of bestowing upon all these causes, has been assigned to them, and their excellence has been embellished by the charms of various and powerful eloquence. Contributions after contributions, each well polished by description, have been heaped together, and we have been called to contemplate the rich pile; but when we have asked if glitter was gold, we find the intrinsic value of all has not been told us. Our imaginations are sated; our minds fast.

It is told us, that any society of the learned would have thought their money and energy well repaid, if, for an expense like ours, they had reaped such rich returns. It is singular, then, that no such society has ever been formed. If men are such ardent lovers of knowledge, why have they not associations like our missionary societies; why do they not spend their hundreds of thousands, yea, millions yearly; and why do not their thousands of travellers go forth into these regions and pluck their valuable fruits? But even if it were so; if the learned would be satisfied with such results, is this a reason why we should be? If societies for procuring general knowledge are successful, they ought to be satisfied, for they have attained their object. Our object is the conversion of the world, and are we to be told that we have been successful, because our missionaries have contributed largely to the various departments of mere knowledge?

F.

For the Churchman.

Mr. Editor,—Perhaps a small portion of the following statement may answer for a *note* in the "appendix" of the "book wanted" by the New York Evangelist. If acceptable, others can be furnished.

It is nearly seven years, since the present writer was received into the Catholic Church, having been ordained by the present bishop of your diocese, whose Christian courtesy and frankness won a stranger's heart, and left there indelible impressions.

Without designing "to give my experience," let me remark, that having been a few years a Congregationalist, I found my way to the Church, *at first* attracted by the order and beauty of the service, and its consonance with my tastes and habits of mind. I received with filial reverence the instructions of my Right Rev. Father, and since my ordination I have not knowingly violated the rubrics and canons. I have read but one volume of the Oxford Tracts, and that has been this winter; and yet a year ago I was styled a "Puseyite," because I stated I could not conscientiously, with my present views of the Christian ministry, hear a Presbyterian preacher on Sunday afternoon, whose house the elders asked me to officiate in, in the morning. Is hardness of heart sin? Is contempt of God's word and commandment sin? Oh, yes. What says the Christian in the solemn supplications of the Litany?

"From ALL FALSE doctrine, heresy and SCHISM; from hardness of heart and contempt of thy word and commandment; good Lord deliver us." And yet one must be very elegantly styled a "Puseyite," for daring to utter in conversation, a sentiment expressed in the outpouring of his soul in the general supplications of the Church. How an Episcopalian with his Prayer-book before him can view the assumption of the ministry by the varied sects around him, laughing to scorn the need of a divine commission to administer the sacraments without horror, and sincere prayers for their restoration to Catholic unity, it is hard to conceive.

Having been engaged part of my ministry at the West, let me state a fact which may answer for the "book wanted" by the New York Evangelist:—

Many of the rising parishes in the West, particularly Michigan and Ohio, are composed of persons, educated Presbyterians and Congregationalists. If in the "book wanted," he should enumerate fifty or a hundred clergymen who entered the Catholic Church from unworthy motives, what would it prove, but that there is a *demand* for Episcopacy among the *people*, and one principle of political economy is, the demand will create a supply. Perhaps the Evangelist is of opinion, the unworthy ones were attracted by the "fat benefices" in Western New York, Michigan, and Ohio!

A word more; my heart's desire and prayer to God is, that he would incline his people to sustain liberally DOMESTIC missionaries, and twenty years hence Western churches will amply repay the *loan*, into your treasury.

SAGINAW.

For the Churchman.

EXERCISES OF MIND.

On the subject of Lay Ministrations, no less than on that of Religious Liberty, my dear Mr. Editor, my mind, to use a current phrase, has of late been considerably "exercised." A friend of mine, who is a constant attendant on the services of the Church, was in former years *baptized and confirmed* in the Lutheran communion. In the course of time, I trust that, moved by God's holy Spirit, he will apply for admission to the privileges of the sacrament of the Lord's Supper. It will then become my duty to say to him in the language of the rubric, that "there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed." (*See the order of confirmation.*) But in case he replies that he has already been confirmed, what shall I rejoin? Shall I say that the Church does not admit the validity of non-Episcopal confirmations? "Why so?" he may ask; "you tacitly admit the validity of my baptism, but reject the validity of the ordinance by which my baptism was confirmed; you wish me to renew engagements which I have already renewed, and then, you say, you will administer to me the sacred elements; if no opportunity presented itself for Episcopal confirmation, you would administer the communion to me without it; and is this a consistent course, to refuse me precious spiritual privileges on the ground that I regard my Lutheran confirmation as valid as my Lutheran baptism, while you admit that if Episcopal confirmation were not to be had, you would grant me those privileges on the strength of my non-Episcopal baptism?" And how, Mr. Editor, shall I extricate myself from this dilemma?

Again: I will suppose that a member of the Methodist society who was baptized in infancy by a minister of that communion, becomes dissatisfied with his "infant sprinkling," and insists upon being immersed. In preference to joining the Baptists, he applies to a preacher of his own denomination; and *he*, if he happens to live in a certain section of country, is induced to comply with the request, the "class" not choosing to throw the slightest weight into the scale of the Baptists. In process of time, our immersed Methodist removes to a particular neighborhood in the West, where the regular Baptists are predominant, and where immersion is valid only when administered by one who has himsel been immersed. The good brother, unwilling to deprive himself of the privileges of Christian fellowship, submits a second time to immersion, and becomes an *Ironside*. But he gets tired of his situation; he cannot digest the doctrine of election as preached by the Calvinistic Baptists, and he wants more "liberty." He therefore goes to a Campbellite settlement. Here he is untrammeled. The creed of the community is an extremely simple one, viz., that "Jesus Christ is the Son of God;" and as a sound faith and a valid baptism go hand in hand, he begs leave to renounce his Ironside immersion, and to "make a public profession" of his change of views. His reasonable desire is granted, and amidst the songs of the "Reformed" at the water-edge, he is truly "regenerated," and constituted a member of the "Christian Body." A spirit of inquiry is now excited; articles of faith being repudiated, he becomes his own—exclusive interpreter of Scripture, and acknowledging no ministry, he is fettered by no authoritative leader. But here he meets with new difficulties; indulging a spirit of investigation, he asks what proof there is that Matthew, John, Paul, and the rest of the New Testament authors, wrote the books respectively ascribed to them, and what proof there is that these books have not in the course of 1800 years been mutilated. He is attacked by the Universalist, who assures him that the word rendered *everlasting* oftentimes signifies *temporary*, that *Gehenna* does not refer to a state of *future* punishment, that the day of judgment took place at the destruction of Jerusalem, and that our present condition is not probationary, and appeals to Scripture to support his views. Deeply perplexed, he seeks abroad for assistance; and at length after having been carried about with many winds of doctrine, he is blessed with the instruction of a duly commissioned Embassador of Christ, who solves his doubts and carries him back to the age when believers were of one heart, and highly esteemed those who were over them in the Lord. He now resolves, under God, to be steadfast in faith, and to continue in the *Apostles'* doctrine and fellowship, and breaking of bread and prayers. He learns that the "laying on of hands" is ranked by an Apostle among the "principles of the doctrine of Christ," and he is exhorted to be confirmed. He consents. The bishop arrives, enters the sanctuary, and at the appropriate time commences the solemn service. Suddenly a thought strikes our veteran, weather-beaten candidate. He is called upon to ratify his baptismal engagements, and as the words are slowly pronounced, "acknowledging yourself bound to *believe* and to do all those things which you then undertook, or your sponsors then undertook for you"—a tumult arises in his soul, and he involuntarily exclaims, "My dear bishop, which baptism do you wish me to ratify and confirm? My Methodist sprinkling, my Methodist immersion, my Ironside immersion, or my Campbellite immersion? Or, do you desire to make me at one and the same moment, a confirmed Methodist, a confirmed regular Baptist, and a confirmed Reformer?"

While the bishop and candidate are discussing the matter, Mr. Editor, give me leave to say, that the more my mind is "exercised," the more do I become persuaded of the invalidity of non-Episcopal washings.

MELANCTHON.

For the Churchman.

Extract from a letter written by a lady, in reply to certain metaphysical arguments which had been advanced by her brother.

"You say right, my dear brother, that the light of reason, unaided, can never 'illume the glacier-top of a single truth.' Truth, like its divine author, 'is enshrouded in darkness with excess of light:' natural reason can never attain to it, until *faith* points the way and you can cry, Lord, I believe, help thou my unbelief; or, with him to whom visions were disclosed that he was not permitted to reveal, you can exclaim, Lord, what wilt thou have me to do? Our Saviour once, in reply to some who had asked him who is greatest in the kingdom of heaven, called a little child and said—of such is the kingdom of heaven; which clearly implies, that all human philosophy must be cast out, before truth will take up its abode in the heart. Oh no, my brother, reason, nor philosophy, nor knowledge, can ever satisfy the inquiries of the soul, or enlighten her sin-beclouded vision; faith alone can do this—can alone cause the scales of error to fall from the darkened sight. At first, it may be, we shall see men as trees walking; but if faith continue strong and unwavering, as that of the blind man in the Gospel, or that of Saul when the scales dropped from *his* eyes, then, all doubts and difficulties will disappear, and at last, we shall be ushered into that glorious light of the Gospel, which will grow brighter and brighter unto the perfect day.

When doubts occur and reason is bewildered, do not resort to the teachings of philosophy, falsely so called; fall down on your knees and say, Lord, teach me how to pray. Coleridge, in one of his aphorisms, says, one hour spent in stern and earnest conflict with one heart-sin, does more for the human intellect than a whole year spent at the schools: and so it does. There must be a strong and determined warfare between flesh and spirit—between the grovelling and sensual of our nature and the spiritual and heaven-born, in order to attain that native dignity of character for which we are created. And even setting aside religion and the hopes of the Christian, the doctrine of the cross should be studied, felt, and practised, as the highest wisdom of man in his aspirations after happiness. To man, as a suffering child of sin, the religion of the Bible is the *only Comforter*;—as an accountable, immortal being, it is his only instructor; therefore read the Bible, and *learn* of Him who is the Way, the Truth, the Life. Read the Gospels in particular."

H. M. P.

For the Churchman.

Mr. Editor,—We have many excellent manuals for family devotions, but until lately I knew of none adapted in the very tone of the prayers, to the arrangement of our ecclesiastical year. This want has been most effectually supplied in a work by Dr. Croswell, of New Haven, which I should be glad to recommend to your readers. In it, besides several forms for the festivals and fasts of the Church, with other numerous appropriate offices, there are five divisions, containing each morning and evening prayers for one week. These divisions take their characters from Advent, the Nativity, Epiphany, Lent, Passion-week, Easter, and Trinity Sunday.

Whoever uses this manual, will find that their family devotions express the same feelings as the Lessons, Epistles, Gospels, and Collects, of the public service. This is particularly the case in the four first divisions—the latter does not admit of as perfect harmony.

During one season, the general tone is that of chastened joy, and Christian charity—during others, deep contrition and gratitude for Christ's atonement are made prominent; and thus throughout, the general character is made to correspond with the season. For this, and other excellencies, the subscriber has used them with gratitude, and desires that others may enjoy the same benefit.

The work is called "A Manual of Family Prayers, adapted to the various seasons of the ecclesiastical year: with Prayers and Thanksgivings for special occasions."

P. T. B.

For the Churchman.

Mr. Editor,—I was sitting a few days since in my study, with an old and valued friend of mine and yours, and an intimate acquaintance of our *late* dearly cherished diocesan, when my name was solicited as a subscriber to a new edition of the Common Prayer Book, to be edited by the Rev. Dr. Wainwright, with notes and explanations, and to be illustrated by numerous splendid engravings. According to my usual custom on these occasions, I was about to put down my name, when it occurred to me to inquire of my friend if he were a subscriber? To my astonishment he replied—

"No! and do not intend to be!"

"Why, surely," said I, "you have uniformly been a subscriber on these occasions?"

"To those which have preceded this, I grant you," said he, "I have, because although I did not altogether approve of the alterations made in parts of the service, yet, as I saw nothing which I deemed upon reflection really objectionable, I did not think it proper that I should withhold my name and influence."

"If this be so," I replied, "we'll talk the matter over before I put down my name."

I accordingly declined subscribing for the present. Upon my return to my study, my friend very gravely remarked to me,—

"What is your object in going to Church?"

"To worship God," I replied, "to the best of my feeble ability."

"Do you think it will aid you in your devotion, or enable you to fix your attention more seriously upon heavenly things, to have a splendid engraving before your eyes? In other words, if called upon to offer up a prayer for a sick or dying friend, will you do so with more fervor if you have before you a representation of a fellow mortal in extremis?—If invited to offer up a prayer for the 'President of the United States, and all others in authority,' will you do so with more unction if you have an engraving of the White House at Washington, at your elbow?—But," said he, "this is not all; I disapprove of the introduction of subjects of this nature into our Bibles and Prayer Books, from the injurious tendency they are calculated to have upon the youthful members of our Church. Let our pews be once filled with Prayer Books adorned and illustrated as it is said this will be, and an edition of the Bible will be sure to follow; and I

then ask you as a *practical* man, what think you will be the effect?"

"I admit," I replied, "that possibly the attention of children will be attracted; but surely those who go to Church to worship in sincerity and truth will not find themselves influenced by them."

"I deny it," said he. "If the illustration be really meritorious, it will follow naturally and necessarily, that their merits will be criticised, different opinions formed in regard to them, and then the attention be called off from the service itself to the parts *illustrated*;—and to show," said he, "that I am correct in this view, take the trouble to inquire of our leading booksellers, and you'll find that the most splendid edition of the Prayer Book and Bible ever published here and in England is *without plates*. Why," he asked, "have the heads of the Church declined adorning the walls with splendid religious paintings, after the manner of the Catholic Cathedrals—surely not because we had not the means to purchase them; but because those who knew human nature best were satisfied that in 'God's holy temple,' any thing calculated to call off or distract the attention of worshippers, was necessarily injurious in its tendency."

I must confess, Mr. Editor, these remarks struck me with some force. Will you do me the favor to give me your views on the subject, and oblige an old friend and subscriber? G.

For the Churchman.

Mr. Editor,—I should much like to be informed in what part of the Preface to the Book of Common Prayer your sagacious correspondent A. W. B. has discovered that the Convention under whose authority it was drawn up express their gratitude to God for the opportunity of (among other things) ordering the Psalter to be "*read*," not "*sung*;" or where indeed he finds in the Prayer-book such an order at all; for, even with the aid of my best pair of spectacles, I have searched in vain for either the one or the other. True, there follows the Preface a direction headed "The order how the Psalter is appointed to be read," but *that* surely cannot be one of "the alterations and amendments wisely established by the Church in this country, and for the opportunity to introduce which, the Convention, in their Preface to the Prayer-book, express their gratitude to God;" for it is substantially the same as we find in the Prayer-book of the Church of England, and in fact, as to the heading and the first three paragraphs, a *literal copy from that book*. Yet it is well known that in the Church of England the Psalter is *sung* wherever local circumstances permit. But if not there, *where* does A. W. B. find it?—in the *rubric? That*, if I mistake not, implies at least that it may be sung. Let him read the rubric before the "Venite" at Morning Prayer,—the words, "Then shall be said or sung the following Anthem," &c., are there explicit enough. Let A. W. B. go on to the next rubric: "Then shall follow a Portion of the Psalms," &c. He must have a curious faculty at extracting hidden meanings from plain and intelligible words, and in fact of twisting and wrenching them to suit a *pre-conceived* opinion, if he can evolve from these straight-forward directions an order that the Psalms shall be "*read* and NOT *sung*." That the directions of the rubric will have been complied with if the Psalms are simply *said*, there can can be no doubt; but with all deference to the dictum of so learned and sagacious a critic as A. W. B., I will take upon me to assert that there will be quite as much of *obedience*, and less evidence of "corrupt taste," if they be *sung*.

Neither is the one incompatible with the other; unless A. W. B., in the plenitude of his wisdom and discernment, can show that when they are sung they are *not* "*read*" also. The Psalms being disposed of, there need be little difficulty about the Canticles after the lessons respectively. The *Te Deum* and *Benedicite* have an express permission to be "said or sung." The same permission must be implied for the *Jubilate* and *Benedictus*. The words "said or sung," again occur in the rubrics prefacing the Canticles in the Evening Service. These rubrics seem to have eluded A. W. B.'s research, or perhaps he has discovered some way of construing them into a prohibition of all musical association.

A. W. B. further deplores the setting to music the responses at the recital of the Decalogue, and denounces it as indicative of musical fanaticism to sing such a "solemn deprecation of God's wrath." He appears really not to have been aware that *the very same petition* occurs in the *Te Deum*, and we have already seen what the Church has ordered concerning the performance of that noble hymn. Even if *sung*, there is still one comfort left for A. W. B.; each one of the congregation may still humbly repeat the words for himself, and, if no louder than is the present custom, although a thousand people may be present, *it will be no disturbance to the music!*

After all, is A. W. B. only quizzing? or is he in earnest? If the latter, I am half inclined to set him down as a "fanatico," but with the addition of "puritanico;" unless indeed he has been studying tract "No go," until he has forgotten the legitimate use of his mother tongue.

MINIMUS.

New York, April 11, 1843.

For the Churchman.

SUBMISSION TO EPISCOPAL COUNSEL.

Mr. Editor,—"The directions" for the conduct of the public offices of the Church, "contained in the recent Charge of the Bishop of London," with which the readers of the Churchman were favored, through your kindness, were so clear and emphatic that they can hardly fail to be distinctly remembered. To those whom they interested, the following notice from the London Times, of January 4th, of the manner in which they have been received and acted upon in his Lordship's diocese, will, I think, be especially gratifying. The beautiful instance which it presents of a "following with a glad mind and will" the bishop's "godly admonitions, and" of "submission to his godly judgments," because of his having "the charge and government over" the lower orders in his diocese, is striking and instructive.

"The directions contained in the recent Charge of the Lord Bishop of London, are complied with by a large number of the metropolitan clergy. On Sunday morning, the Rev. Dr. Spry, rector of St. Marylebone, preached for the first time in his surplice. The bishop, it will be remembered, recommended that the clergy should preach in their surplices in the morning, and in their academical gowns in the afternoon and evening. At the close of the communion service, the Rev. Dr. Spry ascended the pulpit, and proceeded to the delivery of his sermon without the introduction of the usual hymn or psalm, for which no provision is made in the rubric or canons. At Trinity Church, in the same parish, notice was given that in future the recommendations of the bishop on the subject of preaching would be adopted; that all notices would be read by the clergyman from the reading-desk, instead of by the clerk as heretofore; that the sacrament of baptism would be administered immediately after the second lesson in the afternoon, and during the week at 10 o'clock, A. M., and every afternoon at 4.

"The rectors of the remaining district churches in the parish of St. Marylebone, will doubtless follow the example of the rector."

On reading this notice, Mr. Editor, my mind immediately recurred to the "address" of our own faithful Diocesan to his Convention last autumn, and specially to its closing "advice." Upon a subject in regard to which his counsel was asked by a formal resolution of the Convention, and asked, it might reasonably be supposed, as a "direction" to be followed, the bishop says, "My advice is, that the offertory be read every Sunday at the place provided for it in the rubric; the alms and oblations of the people be thus sought and received; their acceptance by our gracious Lord be humbly asked in the prayer for the Church militant; and all proper appropriations be made out of that truly Christian treasury."

And this "advice," the bishop observes, is the result of "the most deliberate and well weighed consideration which he can give to the subject." And what is that subject? "The best mode of making and applying the various proper contributions to Church purposes"—the reception and distribution of the people's "alms;"—a subject not inferior in importance to those which are embraced in the "directions" of the Bishop of London.

But has the reception of our Diocesan's "advice," I was forced to ask myself, been as dutiful as was that of the Bishop of London? Have we evinced as "glad" a "mind and will" to follow the "godly admonition," and to submit ourselves cordially and unreservedly to the "godly judgment" of our bishop, as did the Rev. Dr. Spry to his Diocesan? There is much reason to fear that the comparison is against us; that our "private judgment" has, to a great extent, led us each one to choose his own way, to the neglect of the bishop's "advice;" so that when he comes to "inquire, upon his visit to every parish, whether" his plan "has been introduced there; and if so, how it has succeeded, and with what result—and to report the same, in his stated annual address," he will be forced with shame to find and to say, They have "set at nought all my counsel," for which, nevertheless, they asked; of "the good old simple system of the Church—that of perpetual Lord's day contributions," private fancy forbids the trial.

Will not the clergy, by timely action, ward off from themselves this disgrace, and from our bishop this threatened mortification?—"As a part of the system, let them urge upon the people, frequently, faithfully, and pointedly, the great evangelical duty of liberal contributions to the Church, and in the same manner press home upon them the fearful threatenings of Holy Writ for our having and enjoying the temporal blessings of our Heavenly Father, without a cheerful return of a large portion of them to Him;" then shall our submission be thus far complete; and our hearts be gladdened by the sure fruits of it—*a full treasury for the carrying out of the Church's objects, and, in consequence, time in Convention for purposes other than legislation about modes of raising money.*

You and I, Mr. Editor, observe the bishop's "advice" in this matter; will not our brethren generally go with us?

Yours, &c.

CATHOLICUS.

Festival of the Annunciation, 1843.

THE CHURCHMAN.

SATURDAY, APRIL 15, 1843.

GODLY FEAR AND SPIRITUAL WORSHIP: *A Sermon from John iv. 22.* By Rev. GEORGE W. BETHUNE, D. D.

WHAT MAKES A CHURCH A BETHEL: *A Sermon delivered to the Presbyterian Congregation at Kingston, Pa., at the dedication of their new house of worship, Nov. 13, 1842.* By NICHOLAS MURRAY, *Pastor of the First Presbyterian Church, Elizabethtown, N. J.*

THE CHRISTIAN CITIZEN: *The Obligations of the Christian Citizen, with a review of High Church Principles in relation to Civil and Religious Institutions.* By A. D. EDDY, *Newark, N. J.* New York: J. S. Taylor & Co., 145 Nassau-street.

THE NATURE OF MINISTERIAL ORDINATION: *A Sermon delivered before the Presbytery of Detroit, October 13, 1842, &c.* By GEORGE DUFFIELD, *Pastor, &c.* Detroit: Morgan Bates, Printer.

THE CHRISTIAN MINISTRY. *Part I. First Truths relative to its Nature and Efficacy. Part II. The Channel of its Authentic Commission.* By BISHOP SMITH, *of Kentucky.* Louisville, Ky.: J. Eliot & Co., Printers.

Mr. Duffield's sermon is a remarkable; it begins as follows:

"The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. ii. 2.

"Met, as we are this day, brethren of the Presbytery of Detroit! to discharge one of the solemn duties, which, in our appropriate Presbyterial character and capacity, we owe to our LORD JESUS CHRIST, viz: the ordination of a Gospel Minister, it may not be unprofitable to us, and to all assembled with us, to turn our attention, for a few moments, to THE NATURE OF THE TRANSACTION.

"In a few words, stripped of all the mist and mystery thrown around the subject, the ordination of a minister of JESUS CHRIST is nothing more nor less than the due, solemn, and formal, accrediting of a man, and introducing of him to the confidence and respect of the churches, as one whom he has qualified and commissioned to preach his Gospel. This procedure, by common consent, in the history of the Christian Church, has been generally connected with, or accomplished by means of, the laying on of hands on the head of the individual judged to have been so qualified and commissioned. So far as the general fact is concerned, there is little or no difference of opinion among the great body of professing Christians, comprising the majority of evangelical sects."

Have the good people of Michigan neither Bibles nor dictionaries? Surely, if any thing in the English language is plain, it is that the word *ordain* means to *appoint*, or *decree*; and as applied to a person, *to set in office*.* The truth is, that Mr. Duffield believes in no such thing as ordination; neither by Bishops, nor by Presbyters, nor by laymen, nor by the Church in any sense; and if he would really be as brief and as free from "mist and mystery" as he affects to be, he would say at once, "My brethren, ordination is *not* ordination; and if you ask me what it is, I answer, that I do not know."

Having thus in effect informed his hearers that there is no such thing as ordination, Mr. Duffield next turns his attention to "the formal act of laying on of hands." "Was it *intended*," he asks, "to *impart* virtue or authority?"

When Jacob laid his right hand upon the head of Ephraim, and his left hand on that of Manasseh, it was understood to be "symbolical" on the part of Jacob, and designed to intimate a preference of the younger over the elder." "There was no virtue in the *right hand* to make this distinction, but Jacob employed it on this occasion as a symbol of the superiority to which Ephraim should attain." Marvellous! Mr. Duffield, we fancy, will by-and-by be able to convince his people of the truth of the distich,

The naked every day he clad,
When he put on his clothes.

"The next remarkable instance of laying on of the hands on the head, after that of Jacob, is in the prescription of the Levitical law, where it is required, that the person offering a sacrifice should 'put his hand upon the head of the burnt offering' when 'it should be accepted for him to make atonement for him.' (Leviticus xiv. 32.) Here, too, the act was significant, denoting the substitution, or deputing of the victim as an offering to be presented to GOD, in the place of the worshipper, who, by this very act, confessed that he deserved to die, and that his only hope of escape was through a sacrifice. It communicated no virtue to the offering; neither did it transfer guilt; nor did even the high priest's laying his hands on the head of the scape-goat, and confessing the sins of the people of Israel over it, possess any mystic virtue. It was a mere outward symbolical transaction."

In Lev. xvi. 21, we read: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, *putting them upon the head of the goat*." Here then it is plain, that there *was* a transfer of sins from the offender to the expiatory victim. If Mr. D. means to deny this, the denial smacks of Socinianism; if he admits it, what does he mean by saying that the acts of the high priest possessed no "mystic virtue?"

Referring to Num. viii 10, 11, where "the children of Israel" (not all and every, as Mr. D. supposes, but the elders, see Patrick *in loco*) are directed to put their hands on the Levites, Mr. D. says that the laying on of hands "imparted no virtue; it conveyed no grace; it communicated no authority."

Again; commenting on Numb. xxvii. 18, "The LORD said unto Moses, take thee Joshua, the son of Nun, a man in whom is my spirit, and lay thine hand upon him, and set him before Eleazer the priest, and before all the congregation and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of Israel may be obedient;" Mr. D. remarks:

"This was the solemn public setting apart of Joshua, as Judge and General of all the forces of Israel—done by Moses at the command of GOD. The honor that was upon Moses was not, in the nature of things, capable of being taken and transferred as a tangible material substance. Neither did it mean that Moses could convey or impart to him any thing inherent in himself. It was the respect and reverence due to Moses, as divinely appointed Judge in Israel. That was the honor of which GOD spoke. Moses' taking of that honor and putting it on Joshua, could only be done by means of his recognizing and proclaiming Joshua, by virtue of GOD's appointment and command, to be associated with him, and endowed with authority like his own, and to be his successor and Judge in Israel."

This is probably meant to be very profound, though for common minds the statement of the sacred narrative (Num. xxviii. 23) is sufficiently intelligible: "And he [Moses] laid his hands upon him [Joshua] and gave him a charge; as the LORD commanded by the hand of Moses:" "that is," says Dr. Hammond, "by that *ceremony* [of laying on of hands] derived to him the *authority* which himself had had, *constituted* him his successor in that *government*."

"And JESUS said, somebody hath touched me: for I perceive that virtue is gone out of me." (Luke viii. 46.) Neither the fact nor the record of it seem to have made any impression on the mind of Mr. Duffield; who says:

"Just as when CHRIST laid His hands on the heads of little children, and blessed them, it indicated His good will and successful prayer for their welfare, but communicated no spiritual or physical virtue by His simple touch, so did the Apostles' laying on of hands and saying "Receive ye the Spirit," betokened only a successful appeal to the divine power, but imparted no virtue by simple contact. It was very natural, however, for those who did not understand the nature of their appeal to GOD, and the miraculous power of the Spirit by which extraordinary gifts were imparted, to suppose, in the ignorance and superstition so common, that there was virtue in the very touch, and to attach thereafter an unmeaning importance to the simple act of laying on of hands. The High Church pretensions of the sacramental virtue of the laying on of the Bishop's hands is but a compound of ignorance and superstition."

And "Bishop Smith, of Kentucky," while he insists on the facts of the divine institution of the ministry, and of the apostolical succession, and on the necessity of an outward commission to herald the Gospel, and to perform "the initiatory rite, and the rites to which the initiated are entitled," does not disdain to echo Mr. Duffield's contemptuous language:—

"These are the leading and incontestible principles upon which has been constructed a *Theory* of the efficacy of ministerial acts. What has that theory most commonly been? Why no less extravagant than this, that Baptism at the hands of an authorized minister, imparts remission of sins—and the Lord's Supper, renews the forgiveness for sins committed after baptism—and that the laying on of hands in ordination imparts grace, and a certain mystical sacerdotal energy; ever after to be diffused over or infused into every sacerdotal act."

"But in each individual case, the efficacy of the ministry is most clearly conditional. What good *does* the preaching of the Gospel, or the administration of its sacraments? That depends almost entirely upon the recipient. With regard to preaching, this I believe is universally admitted. Whether the Herald effects his object, depends mainly upon the people. Something, it is true, hangs suspended upon the fact whether the trumpet utters an uncertain sound, or sends forth a long, a clear, a startling note of warning. But after all, it rests with the people whether they will prepare themselves or not. And I have yet to learn that the theory has ever yet been started that the Gospel proclaimed by an authorized ministry carries with it a mystical and saving influence wholly irrespective of the moral character of the preacher, or the right dispositions of the hearers. On the other hand, it is by the force of the exact opposite of such a theory, that we correctly argue that success cannot justly be pleaded in favor of the validity of the ordination of him who preaches. In other words, we correctly distinguish between God's blessing upon his truth—and God's sanction of unauthorized ministrations. But if only the preaching of authorized ministers availed any thing, and if that were availing always and *per se*, then such a question never could have arisen, and then unauthorized ministrations would cease of themselves. But for the life of me, I can perceive no more reason for the theory that Baptism by an authorized minister, or ordination by an authorized Bishop, always and *per se*, are attended by official efficacy, than for the theory that the preaching of an authorized minister, is attended with the like "*opus operatum*." The only tenable and reasonable theory is, that the efficacy of ministerial acts depends mainly upon the preparation of heart, or the lack of it, with which persons come to receive them. This dissipates all idle mystery. This devolves the awful responsibility upon those upon whom after all it must rest. This makes the whole system appear beautifully consistent. A glorious Redeemer has been provided by the rich mercy of our God—divinely appointed Heralds are sent forth to proclaim his all-sufficient atonement—strangers and aliens are invited to enter the fold by the door of Baptism—and the Lord's Supper is spread as the soul's all satisfying repast. But the availableness—the efficacy of ALL, depend upon the repentance, faith and love of those for whom they are prepared. Redemption itself is only conditionally efficacious—else all men were already saved. Baptism and the Lord's Supper are only conditionally means of grace, or else all mere nominal Christians would be such in deed and in truth.

"Appeals are frequently made to the imagination on the subject of the efficacy of ministerial acts, in order the more deeply to effect the heart with the awful responsibilities of the holy office. But if that be the purpose, and the means be justifiable, why not recall the old exaggerated idea of the priestly character of the heralds of the cross—why not evoke from the tomb of the middle ages, the notion of the tremendous unbloody sacrifice of the mass—and the more tremendous God-creating power of the priest at the altar? The true—the matter of fact sanctions of our holy profession, are quite of another character, derived not from vain conceptions of the fancied efficacy, *per se*, of all ministerial acts, but from the more solemn consideration that the benefit of them is contingent and conditional—and "that we are always a sweet savor unto God in Christ Jesus—in them that are saved and in them that perish, to the one 'a savor of life unto life,' and to the other a 'savor of death unto death.' Or, more appropriate and profitable still, our duty is best enforced by remembering the favor and honor put upon us in calling us to be ministers, and by a sense of the solemn account which we must render to God for the manner in which we discharge our high and important trust."

"It is sometimes very erroneously, yet I hope never unkindly supposed that undue importance is attached to these facts, under the idea that a sort of mysterious efficacy attends such alleged ordinations, by means of which all sacerdotal acts become availing, and in the absence of which no efficacy can attend any such act. Candor must instantly decide, that the question of fact is one thing, and the question of the value and efficacy of the fact, quite another thing. The fact is a proper subject for belief, and it would seem to my mind that no diligent or impartial inquirer into the truth of the mere fact, can withhold his belief. But the *theory* how far the apostolic succession avails any thing, is mainly matter of mere opinion; and hence, as in such cases usually happens, as far as I am informed, the *theories* upon this subject are *Legion*, no two minds perfectly agreeing in the fact, being so constituted as to make out exactly the same things from considering these facts.

The more general and correct Protestant opinion, as it would seem to my mind, is this, that the internal efficacy of ordination, like the efficacy of the sacraments, and of the preached Gospel, is strictly and entirely *conditional*, depending altogether upon the state of the recipient's heart.

"Received as Christ has ordained that they should be received, with a true penitent heart and lively faith, they avail for the purpose, for which Christ has ordained them. Whilst, without such faithful receiving, they not merely remain as to all spiritual benefit null and void, but actually minister condemnation to those who unworthily receive them. Still, whilst such unworthy receiving works a forfeiture of all spiritual benefits, it by no means nullifies the act, as an external, sacramental act—otherwise, a minister ordained in unbelief, when he is converted, must needs be ordained again; and a person baptized in unbelief, when he is converted, must needs be baptized again, which is absurd. For the ends of the outward act are *then* fully answered, when the inward and spiritual conditions are complied with, whether before the official act, at the time, or afterwards."

"But the intrinsic value of my main argument is this—not that ordination and the sacraments, conferred and administered by persons duly appointed thereunto, possess an inherent virtue altogether irrespective of the faith and piety of their recipients—not that the sacraments otherwise administered, but duly received, are altogether unavailing—not that those who, uninstructed in the merits of the question, receive and honor an uncommissioned ministry, are thereby involved in the guilt of schism;—not for any such reason whatsoever; but simply because—since some setting apart for the ministry there must be; and some commission more or less regular must be issued to those who minister in sacred things—it is of vast importance that the mode should be uniform; and the validity of the commission ascertainable; and the channel of its communication regular and provable. This is the grand reason why so much importance is attached to the apostolic succession. Receiving my commission through this channel, I *know* that it is authentic, and I know that all Protestant Christians receive and venerate it, and I thank God for it and am satisfied."

Bishop Smith admits "the fact," that ordination conveys a commission, but he scouts "the theory" that "the laying on of hands in ordination imparts grace." Mr. Duffield agrees with Bishop Smith in "the fact" of laying on of hands, but he scouts "the theory" that ordination confers power, or conveys a commission to preach the Gospel; allowing, however, that the laying on of hands *operates to invest the individual with the ministerial office!* Both have their flings at "sacramental virtue" and "mystical sacerdotal energy," and yet both hold (practically) to a priesthood and sacraments. And to crown all, both desire to be thought eminently free from "mist and mystery!"

If ordination impart no grace, what is it good for? If the Gospel have no virtue independently of those who hear it, why be at the pains to preach it? If the sacraments have no virtue irrespectively of the moral character of those who administer and receive them, why not let them alone? If the acts of an authorized ministry have no peculiar efficacy, why not discharge its functions without a commission? If the rites of the Church have no mystical and saving influence, why not abolish them as senseless and useless things? What Bishop Smith really means we cannot tell; but much of the language in the above extracts seems to us to be equally extravagant with Mr. Duffield's.

There is a common distinction between the grace which is given for the good of others, and that which is conferred for the personal salvation of the recipient. One would think that the distinction needed only to be pointed out to enable men to see that grace, of the former sort, is *always* bestowed in ordination: the office itself, the right or authority to administer in holy things being a gift or grace of God. Grace of the latter sort is never referred to ordination.

"Imposition of hands," says Dr. Outram, (De Sac. D. 1. C. xv. § 8,) "was the customary mode of marking out and designating those persons which were either devoted to death, or commended to the divine favor, or destined to any important office or sacred service." It is enough to believe that in ordination the laying on of hands designates the person for the office which is to be conferred on him. In laboring, therefore, to prove that the laying on of hands *is* "symbolical," is *not* "mystical," (again we ask are there no dictionaries in Michigan?) and not essential to the conveyal of grace, Mr. Duffield has had his labor for nought.

The grace of office is one thing; the grace qualifying for the reception and discharge of the office is another thing. The former is conveyed by ordination; the latter is a requisite for ordination; and hence it is no inconsistency in us, as Mr. Duffield alleges, that we "use a form of ordaining priests and deacons which recognizes distinctly, not only the reality, but also the necessity, of instituting *an investigation into the proof of the reality of the candidates being* 'INWARDLY MOVED BY THE HOLY GHOST,' and 'TRULY *called according to the will of* CHRIST,' to take on them this office and ministry."

* This point is so plain, that it admits of no argument. Let the reader peruse the following extract from Cruden's Concordance, under the word, and he will see the absurdity of Mr. Duffield's explanation:

1 Chron. ix. 22, [whom] David and Samuel the seer did ordain in their set office.
xvii. 9. I will ordain a place for my people Israel.
Isaiah xxvi 12. Lord, thou wilt *ordain* peace for us.
1 Cor. vii. 17 And so I ordain in all the churches.
Tit. i 5, that thou shouldst ordain elders in every city.
Num. xxviii. 6, an offering that was *ordained* in Mount Sinai.
1 Kings xii. 32. And Jeroboam ordained a feast.
2 Kings xxiii. 5, and he put down the idolatrous priests whom the kings of Judah had ordained.
2 Chron. xi. 15, Jeroboam ordained priests for high places.
xxiii. 18, to offer the offerings as it was ordained by David.
xxix. 27, the instruments ordained by David, king of Israel.
Esther ix. 27, the Jews ordained the feasts of Purim.
Psalm viii. 2, out of the mouths of babes and sucklings hast thou ordained strength.
3, the moon and the stars which thou hast ordained.
lxxxi. 5, this he ordained in Joseph for a testimony.
cxxxii. 17, I have ordained a lamp for mine anointed.
Isa. xxx. 33, Tophet is ordained of old.
Jer i. 5, I ordained thee to be a prophet to the nations.
Dan. ii. 24, the king had ordained to destroy the wise men.
Hab. i. 12, O Lord, thou hast ordained them for judgment.
Mark iii. 14, Jesus ordained twelve to be with him.
John xv. 16, I have chosen you and ordained you that ye should go and bring forth fruit.
Acts i. 22, —— must one be ordained to be a witness with us of his resurrection.
x. 22, ordained of God to be the Judge of quick and dead.
xiii. 48, as many as were ordained to eternal life believed.
xiv. 23, when they had ordained them elders in every church.
xvi. 4, the decrees that were ordained of the apostles and elders.
xvii. 31, will judge the world by that man whom he had ordained.
Rom. vii. 10, the commandment that was ordained to life.
xiii. 1, the powers that be, are ordained of God.
1 *Cor.* ii. 7, we speak hidden wisdom, which God ordained.
ix. 14, the Lord hath ordained that they who preach.
Gal. iii. 19, the law was ordained by angels in the hands, &c.
Eph. ii. 10, to good works which God hath before ordained.
1 *Tim.* ii. 7, I am ordained a preacher and apostle to the Gentiles.
Heb. v. 1, for every high priest is ordained for men.
ix. 6, now when these things were thus ordained.
Jude 4, who were before of old ordained to this condemnation.

For "A Portrait," see the extract on our last page. Do any of our readers see the likeness?

Among the late reprints at Baltimore, are Bishop Bull's Vindication of the Church of England, Mr. Alexander Knox's treatise on the Eucharist, and Mr. Dodsworth's discourses on Romanism and Dissent. Had we been asked to name the three volumes best fitted to impart instruction, in a popular way, on the distinctive principles of the Church, we doubt whether we could have made a better selection. In all that concerns the Church, Bishop Bull is standard authority; no man having more clearly understood or more ably defended the principles of the Catholic Church of England as distinguished from Romanism and popular Protestantism. The present volume professes on its title page to give Bishop Bull's Vindication of the Church of England from the errors and corruptions of the Church of Rome; but it really contains also another work of greater celebrity, and that is, the letter of the same great man to Mr. Nelson, in reply to some queries of Bossuet. The former is a posthumous publication, and was addressed, without a view to the press, to a lady, the Countess of Newburgh, in reply to a letter from her, and with the design to aid her in exposing the artifices of a Romish Jesuit, who, with the characteristic cunning of his tribe, had attempted to pervert her from the faith. This letter contains a brief review of the leading points in dispute between Catholics and Romanists; such as Tradition, Invocation of the Saints, Romish Infallibility, Transubstantiation, Image Worship, &c., &c. The other letter, that to Mr. Nelson, was published by Bishop Bull himself; it is a work of less size, but of greater depth and learning. The occasion of it was this: Mr. Nelson had sent to Bossuet a copy of Bishop Bull's "Judgment of the Catholic Church of the three first centuries concerning the necessity of believing that our LORD JESUS CHRIST is true GOD," &c. Bossuet acknowledged the favor of a letter to Mr. Nelson, of which the following is an extract:—

"As to Dr. Bull's performance, I was willing to read it all over before I acknowledged the receipt of it, that I might be able to give you my sense of it. It is admirable; and the matter he treats could not be explained with greater learning and greater judgment. This is what I desire you, and be pleased to acquaint him with, and at the same time with the unfeigned congratulations of all the clergy of France, assembled in this place, for the service he does the Catholic Church, in so well defending her determination of the necessity of believing the Divinity of the Son of GOD. Give me leave to acquaint him there is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the Church and salvation, which is obtained only in unity with her, and of the infallible assistance of the HOLY GHOST in the Council of Nice, which infers the same assistance for all others assembled in the same Church, can continue a moment without acknowledging her. Or either, Sir, let him vouchsafe to tell me, who am a zealous defender of the doctrine he teaches, what it is he means by the term, Catholic Church? Is it the Church of Rome, and those who adhere to her? Is it the Church of England? Is it a confused heap of societies separated the one from the other? And how can they be that kingdom of CHRIST, not divided against itself, and which shall never perish? It would be a great satisfaction to me, to receive some answer on this subject that might explain the opinion of so weighty and solid an author."

Such questions as these have been, artfully by some and ignorantly by others, asked, from the Reformation downward, of all those who hold to the pure doctrines of the Catholic Church, and never more than at the present time, when the principles of the Church have been unfolded with a force, learning and onction worthy of her palmiest days. The answer of Bishop Bull may serve, *mutatis mutandis*, for an answer to similar queries which are now put by Romanists and Protestants, in reference to the writers of the Tracts for the Times.

The other volumes, those we mean of Mr. Alexander Knox and Mr. Dodsworth, though they do not carry the weight of standard authorities in the Church, may yet be read with great profit, and deserve a place in every Churchman's library. They are printed uniformly in 32mo. by Joseph Robinson, 110 Baltimore-street, Baltimore, and may be had of Messrs. SWORDS, STANFORD & Co., of this city.

ST. PAUL'S CHURCH, PLEASANT VALLEY.—In connection with the acknowledgments which we published last week, we have been apprised of some facts relating to this Church, the mention of which cannot be inappropriate:—

The congregation was gathered and the church erected last year, through the zeal and devotion of Rev. Sheldon Davis, and a few earnest and liberal individuals. It is situated in the manufacturing village of Pleasant Valley, in the midst of very bigoted opponents to the Church, who are predicting the failure of the attempt, and doing all they can to carry out their prediction. The sound Churchmanlike teaching of Rev. Mr. Davis is laying a solid foundation, and wants but a little fostering aid to secure its success. Already some leading dissenters begin to attend. The church is fully paid for, except five hundred dollars, for which, as the builders cannot or *will not* wait, it is now in the hands of the sheriff. In addition to his other useful labors, the rector has established a school in the basement of the Church, greatly needed in the neighborhood, and carried on by himself and sister in connection with catechetical teaching.

We call the attention of our readers to the notice of the annual meeting of the Young Men's Church Missionary Society in another column. We learn that this society are about to enter, with all the zeal which for nine years past has characterized their efforts for the Church, into the project of establishing a floating chapel for seamen, and we hope the attendance on this occasion will encourage them in pursuing their plans for the welfare of this much neglected class of men.

The Christian Remembrancer, for February, contains a short notice of Athanasion, from which we make with much pleasure the following extract:—

"The author of 'Athanasion' is already favorably known to our readers by his Christian Ballads, to which we had the pleasure of calling attention in July last. He is not only a true, but, what we are especially glad to see, at last, in America, an original poet. The distinct nationality—the familiarity with extensive space—the antagonism to selfishness, schism, heresy, and godlessness, distincter than ours, inasmuch as its objects are broader, better defined, more powerful, more unmixedly evil,—all these things make our author something more valuable than a mere poet,—they make him a poet the especial growth of a particular soil."

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for Visitation have been changed by an alteration of the time for *Flatbush*.

Bishop Onderdonk's Concluding Lecture to Candidates for Orders, and Young Men expecting to become Candidates, intended to have been delivered to-morrow evening, is postponed, on account of his expected absence from the city, until *April 30th*, the Second Sunday after Easter.

ZION CHURCH, FULTON, OSWEGO COUNTY.—The Rev. A. C. Treadway is now in the city soliciting benefactions in aid of this Church. The building was begun in 1836, and in 1839 was enclosed and fitted for temporary use, the pulpit and seats being made of rough boards. At that time there was a fair prospect that the congregation would be able to finish the building themselves; but unlooked for reverses have obliged them to apply to their friends at a distance to assist them. About $600 are needed to put the Church out of debt and to complete the edifice. Mr. Treadway himself will give more particular explanations of the condition of the Church, and will find many, we trust, who will gladly embrace such an opportunity of promoting the good cause. Mr. Treadway's application is strongly seconded by Bishop Delancey, and also by Bishop Onderdonk:—

The Rev. A. C. Treadway, Missionary at Fulton and Granby, has my cordial approbation of his efforts to procure the means for relieving the Church at Fulton from the debt which embarrasses it, and for securing its completion. He will explain the condition and circumstances of that parish to those to whom he may apply; and I hereby commend the objects to the Christian and brotherly regard of the friends of the Church.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

Geneva, March 27, 1843.

Having formerly visited the above named Parish, and being acquainted with the circumstances connected with it, I give, with much pleasure, my sanction for an application in its behalf in my Diocese, and commend the object as one of great interest to the Cause of Religion and the Church. The bearer too of the application, the Rev. Mr. Treadway, I would introduce to all to whom he may apply, as a most useful and excellent clergyman, worthy of all confidence and encouragement.

BENJAMIN T. ONDERDONK,
Bishop of New York.

New York, April 8, 1843.

LOUISIANA.—*Confirmation.*—On Sunday morning, January 22d, Bishop Polk preached and confirmed four persons in St. Francisville; morning prayers being read by the Rev. Dr. Lacey, and the confirmation preface by the Rev. Mr. Lewis, rector of the parish.

On Sunday morning, January 29, Bishop Polk preached in the garrison at Baton Rouge, and confirmed five persons; morning prayers and the confirmation service being read by the Rev. Mr. Ranney.

Errata.—In the communication of "J. M. W.," in last Churchman, for "crotchetted" read "crocketted;" and for "Lowth" read "Louth."

TO CORRESPONDENTS.

"New York" and "N. H." in our next.

The reply to an article in the "New World" is declined, and disposed of agreeably to the request of the writer.

DR. HENSHAW ELECTED TO THE EPISCOPATE OF RHODE ISLAND.

PROVIDENCE, APRIL 6th, 1843.

Editors of the Christian Witness and Church Advocate:

Gentlemen:—The Rev. Dr. Henshaw, of Baltimore, was elected, to-day, on the first ballot, to be Bishop of the Diocese of Rhode Island. The Convention was fully attended, and remarkable harmony prevailed. We cannot doubt that the Divine Head of the Church has smiled upon their proceedings and sanctioned their choice.

Among the various estimable and distinguished clergymen who have been, from time to time, suggested by their friends in the diocese as candidates for the sacred office of our bishop, it would have been impossible to have selected one who was worthier of the mitre, or better adapted to be the successor of our lamented venerated father, who went, by a step, from his warfare on earth into "the deep tranquillity of heaven." May the LORD consummate the work of his Church, by sending to them speedily the honored servant whom he hath so loudly called to the Apostolic Office.

The sermon was preached by the Rev. Dr. Crocker, which admirably delineated the character of a bishop, by the illustration of the life of Bishop Griswold. Appropriate resolutions were passed by the assembled congregation, expressing the sensibility of the Church to the death of our late diocesan. The whole multitude rose in silence to signify their deep sense of the loss they have sustained.

It may be well to add, that Dr. Henshaw has been unanimously chosen as rector of Grace Church, Providence.

We wait in faith for the notice of the acceptance of Dr. Henshaw of the two-fold appointment which has to-day been tendered.

For the Churchman.

HYMN

Sung by the children of St. Paul's Sunday School, on the first appearance of their Pastor, Rev. Flavel S. Mines, at St. Croix, January 1st, 1843.

We bid thee welcome, in the name
Of Jesus, our exalted Head:
Come as a servant, so he came,
And we receive thee in his stead.

Come as a Shepherd! guard and keep
This fold from Hell, and Earth, and Sin!
Nourish the Lambs, and feed the Sheep,
The wounded heal, the lost bring in.

Come as a Watchman! take thy stand
Upon thy Tower, amidst the sky;
And when the sword comes on the land,
Call us to fight, or warn to fly.

Come as an angel! hence to guide
A band of pilgrims on their way;
That, safely walking at thy side,
We fail not, faint not, turn, nor stray.

Come as a Teacher sent from God,
Charged his whole counsel to declare!
Lift o'er our ranks the Prophet's rod,
While we uphold thy hands with prayer.

Come as a Messenger of Peace,
Filled with the Spirit, fired with love;
Live to behold our large increase,
And die to meet us all above.

SUNDAY SCHOOL ANNIVERSARY.

The Twenty-sixth Anniversary of the Sunday Schools of the Church in this city will be celebrated on *Thursday, April 27th.*

The Scholars of the several schools will sing the *Nineteenth Hymn.*—Tune, *Swanwick.*

DIOCESE OF LOUISIANA.

Extract from Bishop Polk's Address to the Fifth Annual Convention.

There is a subject, my brethren, which most intimately concerns us as Christians and Christian ministers, in our peculiar field of labor; I mean, provision for the religious instruction of the colored race. These people commend themselves very strongly to our charities in this respect, for many reasons. It is one of the chiefest charms of the Gospel of Christ, that it seeks to equalize the human condition; and to compensate, by the richness of its spiritual provisions, for the disparities existing in the worldly circumstances of our race. It is eminently therefore the property of the poor. Our divine Master proclaimed himself as their messenger, and pointed to his care for their spiritual welfare as one of the evidences of his messiahship. If we would be his followers, we must tread in his steps, and be animated by his spirit. The poor are found among the laboring classes in all communities; and their claim to our attention and Christian offices here, is greatly strengthened by their peculiar condition of dependence. It is moreover true, that this condition, while it often affords great advantages for the communication of religious instruction, predisposes the mind to a teachable disposition, and a readiness to receive and obey the truth. Encouragements are therefore found for the performance of this duty, not only from its addressing itself to our natural sympathies and Christian affections, but also from its presenting a promising field, from which we may reasonably expect to reap the fruits of our labor.

In order however to ensure any great degree of success in this enterprise, we must have the countenance and hearty co-operation of our brethren of the laity. It is for them to open the door of access to this field. It is under the protection of their influence, that this work must be done. And, upon this point, as far as my acquaintance goes, it gives me great pleasure to state, that I have in no instance found them backward, or indifferent to the futherance of this object. It being distinctly understood and seen, that our purpose is to teach all orders and degrees of men, in the language of one of our formularies, "to do their duty in that state of life, in which it has pleased God to call them:" that we are not political crusaders, but simple and guileless teachers of that Gospel which was preached by our Saviour and his Apostles, in a region whose social condition was altogether similar to our own; that as they did not condescend, in the execution of their high errand, to dogmatize on the civil relations or rights of individuals, but rather to bind the consciences and the affections to the faithful discharge of the duties of those relations; and by the inculcation of right principles, to leave those relations themselves to be regulated by the intelligent consciences of the parties; so we, who have "part of the same ministry and apostleship," are chiefly concerned with the hearts and consciences of those to whom we go. This being perceived, I say no difficulty need be apprehended in obtaining access to all minds. In this connexion too, I may be permitted to express the hope, that the day is not distant, when the Church, by wise and temperate legislation, will open the way for our obtaining the services of a class of men suited to the instruction of this description of persons; and when she may, with less jealousy for her intellectual repetation, and more concern for the salvation of the perishing multitudes around her, adopt measures by which she may challenge for herself, with some propriety, the character of preaching the Gospel to the poor.

You have doubtless not failed to observe the great diversity of sentiment which prevails in the Church on the subject of its general Missionary organization. And as our Diocese lies in that part of our country which is properly embraced in the Missionary field; the arrangements for the conduct of Missions cannot but be deeply interesting to us. I shall not feel it out of place, therefore, to advert to that subject here.

I have been hitherto numbered among those who, though thinking the present organization not without its defects, yet saw nothing in the proposed modifications likely to meet with more general favor; and have therefore been disposed to sustain it as it is. But from the continued manifestation of discontent in many quarters, and the lamentable decline of the society's funds, I am inclined to believe it is not likely longer to retain the confidence of the Church, and that some modification has become necessary. It is scarcely to be presumed that any one plan of alterations, among the many which have been suggested, will meet with very general favor; and though this is not the place te go as fully as might be desired into an examination of this subject, yet I cannot forbear submitting a few suggestions which have commended themselves with great force to my own mind, and seem not to have been without their effect upon others.

For the conduct of the Missionary work, it is known, that almost all the dioceses have organizations of their own; either in the shape of Societies or Committees. To say nothing of the confusion likely to arise from presenting to our people the claims of two associations, having in view the same objects, a practical difficulty presents itself in the working of these Societies or Committees, and the Domestic Committee of the General Missionary Board.

We all feel that the power of appointing the Missionaries in our own diocese, and directing and controlling their movements, belongs, under our system, of necessity and with propriety, to the bishops. As to the Missionaries, imbued as they are with the spirit characterizing and animating the Church, they feel that their alliance is naturally, and of course, with their respective diocesans, to whom they owe whatever of spiritual obedience and responsibility is due from them to any other on earth. The Missionaries ought then to be appointed directly by the bishops of the respective dioceses, to whom they should be as directly responsible.

Each bishop, in the conduct of Missions in his own diocese, it is presumed, would desire a Council of Advice, which, under the character of a Missionary Committee, should be charged, as the Domestic Committee of the General Missionary Board now is, with receiving from abroad, collecting and appropriating, funds for the support of the Missionaries.

These Missionary Committees, appointed by the Diocesan Convention in each of the organized dioceses, and by the Board of Missions in each unorganized Missionary District or Territory, with their secretaries and treasurers, being charged with the duty of voting salaries to the Missionaries, would relieve the bishops from that unpleasant duty, on the one hand, and the Missionaries from a feeling of dependence, on the other. And if some general plan were adopted in all the dioceses, by which a certain portion of all sums contributed, not specially appropriated, should go, say in equal portions, to Diocesan, Domestic, and Foreign Missions; the portion for Domestic Missions to be transmitted to a Treasurer, to be appointed for that purpose by the Board of Missions, and to be distributed under the direction of the Board among such of the Domestic Committees as the Board from time to time shall direct; and the portion for Foreign Missions, by a Foreign Committee, composed as now, with its Treasurer and Secretary, and General Agent; we should be relieved of the Domestic Secretary, with the expense incident to his appointment. This, too, would enable us to dispense with the Domestic Committee of the Board, and to be rid of its alleged incompetency to act in the distant West; as well as of what is thought to be its anomalous and odious exercise of Episcopal powers.

The Officers of the Board would then be, a Secretary, as now, and Treasurer, both of whom, as the former now does, would perform their offices gratuitously.

The salaried officers would be the Secretary and General Agent of the Foreign Committee, and his Clerk or Clerks; we say Clerks, because, as the Secretary would be charged with the duty of editing the Spirit of Missions, two might be necessary.

This organization, while it secures the independence of dioceses, also ensures a greater degree of responsibility and economy in the disbursement of the Missionary funds; and by leaving each diocese free to dispose of the appropriations made it, in such way as its Committee shall judge expedient, the way is opened for discarding the invidious distinction observed in the appropriations of the Missionary funds among the different orders of the Ministry; and the bishops, who in the new and weaker dioceses are the chief Missionaries, may receive that aid which hitherto has been unnaturally denied them. By this means, furthermore, we might hope with reason to increase the number of bishops for the Home Missionary field.

If bishops are necessary to supervise, sustain, and render efficient, not to say authoritative, Missionary operations at home, they are clearly so abroad. It follows then, that we need the services of one or more Foreign Missionary Bishops, who shall reside either at home or abroad, as the case may require, and be charged with the oversight of the Church's foreign operations. Upon this point, as far as I am informed, there seems happily no division among us.

When the Church sends her funds abroad for the spread of the Gospel, she has a right to know how they have been applied, and what amount of good her benefactions are accomplishing.

It is legitimate, therefore, that she should require of the bishops, whether Foreign or Domestic, in whose jurisdiction expenditures are made, periodical reports of the associations under their charge. These would be published, of course, through the Spirit of Missions; and would place the Church in possession of the desired information. Nor need these reports be considered as superseding communications from the Missionaries themselves, who might be as free as at present to state the condition of their respective fields of labor, furnish such intelligence as might be deemed edifying, or make appeals for pecuniary aid, additional labor, or an interest in the prayers of God's faithful people.

There are other points touching the principles on which the Society is organized, which have been brought into discussion, and about which there is a very wide difference of opinion. I have preferred confining myself to those which do not warrant any very radical change, and on which there is some hope of obtaining a fair amount of unity of sentiment. And although these views may find but little sympathy in the minds of others; still as they have commended themselves very strongly to my own, I have felt it a duty to spread them before the Church.

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

Ordination.—Bishop De Lancey held an ordination at Zion Church, Palmyra, on Sunday morning, the 12th March, (one of the stated times,) on which occasion the Rev. Edward Bourns, adjunct Professor of Languages in Geneva College, and the Rev. John W. Clark, rector of Zion Church, Palmyra, deacons, were admitted to the holy order of Priests. Morning Prayer was read by the Rev. Mr. Spalding, of Vienna, who also presented the candidates, and the sermon was preached by the Rev. Mr. Prevost of Canandaigua. The holy communion was administered by the Bishop, assisted in the distribution of the elements by the Rev. Messrs. Prevost, Spalding, and Clark.—*Gospel Messenger.*

Christ Church, Georgetown, D. C.—The Rev. Stephen Griffith Gassaway, of Ohio, has been unanimously elected the rector of this church. Mr. Hoff, the late rector, expects to sail in the course of a few weeks for the Mediterranean, having specially in view the restoration of his health.

He desires that his letters and papers may be addressed to him at Frederick, Maryland.

DIOCESE OF MARYLAND.

Ordinations.—On Sunday the Second in Lent, March 12, the Bishop admitted to the holy order of Priests, the Rev. Enoch Bayly, Deacon, in all Saints' Parish Church, Calvert county. On the two preceding Ember days, divine service had been held in the church, the Bishop preaching on both occasions. At the ordination, the Rev. Mr. Prout, of St. Paul's Parish, Calvert county, read morning prayer; after morning prayer, *four* persons were confirmed; the Bishop preached; the candidate was presented by Rev. Henry Williams, rector of the parish; and the Rev. Messrs. Prout and Williams assisted in the imposition of hands. On Wednesday, March 15, at a special ordination, holden in St. Paul's Church, Baltimore, John Hamilton Chew was admitted to the holy order of Deacons; the Rev. Enoch Bayly reading morning prayer, the Bishop preaching, and the Rev. Henry Williams presenting the candidate. The Rev. Dr. Wyatt, and the Rev. Messrs. T. J. Wyatt, and Hoffman, and the Rev. Mr. Goodman, of the Diocese of Pennsylvania, were present.

CALENDAR.

APRIL.

16. Easter-Day.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter, or Rogation Sunday.
22. }
23. } Rogation days.
24. }
25. The Ascension of our Lord Jesus Christ.
28. Sunday after Ascension Day.

MARRIED,

On Thursday, January 26, by the Rev. Albert D. Traver, Mr. John J. Griffiths, to Miss Ann Maria Johnson, daughter of Mr. Gilbert Johnson, all of Esopus, Ulster county, N. Y.

DIED,

On Quinquagesima Sunday, February 26, 1843, Mr. John Galatian, aged 62 years. It is a common thing to hear him remembered as "an Israelite indeed." He was for many years a Vestryman in St. Andrew's Parish, Walden, Orange county, N. Y.

"O soothe us, haunt us, night and day,
Ye gentle spirits far away,
With whom we shar'd the cup of grace,
Then parted; ye to Christ's embrace,
We to the lonesome world again,
Yet mindful of the unearthly strain
Practis'd with you at Eden's door,
To be sung on, where angels soar,
With blended voices evermore."

On Friday morning, March 17, Elizabeth S., aged 5 years and 6 months, youngest daughter of Mrs. M. Jessup. She was a lovely bud. A Sunday school scholar in St. Andrew's Church, Walden, Orange county.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

Suddenly, on Saturday morning, April 1st., Dr. Thomas Colden, aged 41 years. For several years a Vestryman in St. Andrew's Church, Walden, Orange county.

"Our dying friends are pioneers, to smooth
Our rugged pass to death; to break those bars
Of terror and abhorrence, nature throws
Cross our obstructed way."
"Smitten friends
Are angels sent on errands full of love;
For us they languish, and for us they die."

Communicated.

At Phillipstown, Putnam county, N. Y., April 10th, Margaret Sheriff, wife of the Rev. Ebenezer Williams, rector of St. Philip's Church and minister of the parish of St. Mary's, Cold Spring.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Sunday next before Easter, April 9th, confirmed 42 in the Church of the Nativity.

Sunday before Easter, April 10th, confirmed at her residence a sick member of All Saints' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county,* Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county,* Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county,* Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county.* 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our Lord Jesus Christ, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Thursday, July 6, Islip, *Suffolk county,* Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county.* 14, 15, St. Thomas' Hall, do.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

Sixih Sunday after Trinty, July 23, Flatbush, *Kings county.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY.

The Tenth Annual Meeting of this Society will be held in St. Bartholomew's Church, on Monday evening, next, 17th instant, at half past 7 o'clock. The Annual Report, containing interesting statements in regard to a mission among seaman, will be read, and several addresses delivered. No collection will be made.

New York, April 15, 1843.

☞ A Missionary from Kentucky is now in the city. The donation of books for a Sunday School and Parish Library would confer good upon his field of labor, and a favor upon himself.

They may be sent to the Missionary Rooms, 281 Broadway. April 8, 1843.

CHURCH OF THE REDEMPTION.

The Church of the Redemption in Sixth street, near Second Avenue, will be opened for Divine Service on Sunday evening next, at half past 7 o'clock.

New York, April 15, 1843.

MISSION CHURCH FAIR.

The Fair of the Mission Church of the Holy Evangelists will be held in the Large Store in the Granite Buildings, 277 Broadway, in Easter Week, to commence on Monday, 17th inst., at 10 o'clock, A. M.

Persons who are preparing articles for the Fair will please to send them as soon as convenient to either of the undersigned.

Mrs. Benjamin Evans, Mrs. Alpheus Banning,
Mrs. William Hinton, Mrs. John E. Earl,
Miss Jones, 27 Vandewater street.

April 15th, 1843.

☞ The Large Chapel of the New York University is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on Unfulfilled Prophecy. Subject, next Sunday evening, *Proof, derived from Scripture, that the* Second Advent of Christ, *whenever it does take place, will be a* Visible and Personal Advent.

Episcopalians generally, are respectfully invited to attend. April 15, 1843.

New York German Protestant Episcopal Sunday School Association, Houston Street.

The Executive Committee of this Association have hired the building in Houston street, near Pitt street, lately occupied by the Methodists as a church, in which they intend, on the first Sunday in May, of opening a Sunday School for Germans. It is also their intention to have Public Worship in the German language every Sunday, and as soon as practicable, to organize a German Protestant Episcopal Church. The enterprise has the sanction of the Bishop, and it is thought by those acquainted with the subject that it cannot but be highly successful.

Mr. Cook, the Superintendent of the Sunday school, is authorized to solicit subscriptions and donations to defray the expenses. Also, any donations may be left with John A. Van Blarcom, 290 Pearl street; Alpheus Banning, 270 Greenwich street; and Thomas Cook, Jr., 108 Essex street.

The above project has been entered upon with my full approbation, and nothing doubting its value to the interests of religion and the Church, I sincerely commend it to patronage.

Benj. T. Onderdonk,
Bishop of New York.

New York, March 27, 1843.

☞ **Notice is hereby given, that a meeting of the Corporation for the Relief of the Widows and Children of the Protestant Episcopal Church in the State of New York, will be held in St. John's Chapel, New York, on the 17th April next, at 5 P. M.**

By order of the President.
S. Seabury, Secretary.

April 15, 1843.

ACKNOWLEDGMENTS.

Dr. C. H. Robertson has kindly offered to collect subscriptions in favor of an effort now making by the Rev. C. H. Williamson, to raise a second French congregation in this city. Having reason to believe that such an enterprise promises great good to our constantly increasing French population, without operating disadvantageously towards the old parish, Du St. Esprit, it has given me much pleasure to sanction Mr. W.'s pious endeavor, and I cheerfully and cordially commend it to the liberal and benevolent encouragement of the Church in this city. This is the more needed as the persons now more immediately designed to be benefited are the qoorest class of French emigrants.

Benj. T. Onderdonk,
Bishop of New York.

New York, March 29, 1843.

Subscriptions towards paying the rent of a place of worship hired by the subscriber, and towards meeting other current expenses of a second P. E. congregation in New York:

Right Rev B T Onderdonk, $5. Rev James Milnor, D D, $5. Rev Thomas Taylor, D D, $5. Rev Alexander Frazer, $5. Rev Benjamin Evans, $5. Rev S Seabury, D D, $3.

N. B. Further donations are respectfully solicited; they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; at the residence of the Rev. C. H. Williamson, 35 Murray street; or at the residence of the subscriber, C. H. Robertson,

New York, April 12, 1843. 289 Bowery.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St John's ch, Ogdensburgh, Rev H R Peters, $3. St Luke's ch, Granby, Rev A C Treadway, $1. Grace ch, Providence, R I, by the hands of the Rev James C Richmond, $20. Rev James C Richmond, $9. Mr Nichols, donation, $0 50. Rev J D Carder, subscription, $4. Samuel Titus, annual, $2. Mr and Mrs S Governeur, annual, $8. Church at Lithgow, Dutchess co, Rev Sheldon Davis, $1 50. Jersey City, donation, $1. From St Luke's ch, Brooklyn, Rev J W Diller, $7. Total amount, $57.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, April 12, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev J D Carder, subscription, $2. Samuel Governeur, annual, $1. An old subscriber, $5. T, donation, $0 50. Jersey City, donation, 1. From St Luke's ch, Brooklyn, Rev J W Diller, $2 20. Total amount, $11 70.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, April 12, 1843.

The FUND for AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged Infirm Clergymen, since last acknowledgment, viz:—

From Trinity ch, Athens, Rev Thomas Mallaby, rector, $3 54. Christ ch, Morristown, $4 50, and St. Luke's ch, Lisbon, Rev J A Brayton, rector, $3 32. St John's ch, Ogdensburgh, Rev H R Peters, rector, $20. St John's ch, Cold Spring, L I, $1, and St John's ch, Huntington, L I, Rev Isaac Sherwood, $1. Grace ch, Canton, Rev Thomas P Tyler, $4. Total amount, $37 36.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,

April 12, 1843. 55 Water street.

GERMAN PROTESTANT EPISCOPAL SUNDAY SCHOOL.

The Treasurer gratefully acknowledges the receipt of the following sums:

By T Cook, jr—Rev Dr Milnor, $5; D A Cushman, Esq, 5; Charles Kneeland, Esq, 5; W S Wetmore, Esq, 5; C J Aldis, Esq, 3; Christopher Wolf, Esq, 3; George T Fox, jr, 3; S L M, 3. Total, $32.

John A. Van Blarcom, Treasurer,

April 12, 1843. 290 Pearl street.

Any subscription or donation will be thankfully received and may be left with A Banning, 270 Greenwich street; T Cook, jr, 108 Essex street; or J A Van Blarcom, 290 Pearl street.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St. John's ch, New York, to be added to the amount acknowledged last week, $2; St. John's ch, Cold Springs, L. I., Rev. Isaac Sherwood, $2; St. John's ch, Huntington, L. I., $1; monthly offerings of St. Mark's ch, in the Bowery, Rev. Dr. Anthon, $20; St. George's ch, Schenectady, Rev. John Williams, $5; Grace ch, Canton, Rev. Thomas P. Tyler, $4. Total amount, $34.

James F. De Peyster, Treasurer,

New York, April 12, 1843. 49 South street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:—

From St John's ch, Cohoes, Rev Edward F Edwards, $5. St Peter's ch, Hobart, Rev A H Cornish, rector, 1 75. St John's ch, Cold Spring, L I, Rev Isaac Sherwood, 3. St John's ch, Huntington, L I, Rev Isaac Sherwood, 2; St Mark's ch in the Bowery, New York, Rev Dr Anthon, rector, from monthly offerings 10. Mr Samuel Governeur, subscription, per T C B, 5. Mrs Samuel Governeur, subscription, per T C B, 2. St George's ch, Schenectady, Rev John Williams, rector, 10. Grace ch, Canton, Rev Thomas P Tyler, 6. Total amount, 44 75.

C. N. S. Rowland, Treasurer,

April 12, 1843. 55 Water street.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 5th of April has received the following contributions:

From Trinity ch, Athens, N Y, half, $2 81; Christ ch, Bethell, Vt, Rev James Sabine, rector, 2; Ascension ch, Wickford, R I, 6; St Paul's ch, Portsmouth, R I, 11 06; through Benj Howard, Esq, R A in Boston, from St Michael's ch, Marblehead, 16 50; St Luke's ch, Lanesborough, 3 55; two members of Grace ch, Boston, 3; St Luke's ch, Lowell, half, 5; St Andrew's ch, Hopkinton, N H, half, 16; Union ch, Claremont, N H, 12 84—56 89. St Paul's ch, Chilicothe, Ohio, 15; St George's ch, Schenectady, N Y, for Illinois, 20; through J Loney, Esq, R A in Baltimore, from St Thomas' parish, Carroll co, Md, 5 88; All Saints' parish, Frederick co, Md, 25; Trinity ch, Baltimore co, 14; offerings of St Peter's ch, Baltimore, Sunday school, for Michigan, 20; Akron, O, 20—84 88. A member of St John's ch, Tallahassee, Florida, 10. Total, $210 64.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,

April 12, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report March 29th:

From a member of St Paul's ch, Albany, N Y, for the Syrian mission, $5; St Stephen's ch, East Haddam, Ct, 5; St Paul's ch, Tompkinsville, Staten Island. Quinquagesima collection, 5 28; St James' ch, Hyde Park, N Y, one half, 4 50; Christ ch, Macon, Ga, half, 25; Rev W G H Jones, rector of Frederick parish ch, Clark co, for Mrs Hill's school, Greece, of which 10 53 is from the Young Ladies' Long Branch Seminary, 45 53; also the following Quinquagesima contributions—Mrs Mary C Page, 15 50; Miss M C Page, 0 50; Mrs H Randolph, 1; Mrs Milton, 1 19; Miss M N Carter, 1; Miss N B Hay, 1; Mrs E Burwell, 4; Mrs A Burwell, 1; Mrs S R Burwell, 1; Mrs E Page and daughter, 2; Miss Royston, 1; Mrs O Byrd, 1; Mrs A W Carter, 5; Miss R Nelson, Miss A Nelson, and Miss M Harrison, 10 50; Mrs Meade, 0 25; Misses Nelson Rodney, 3 70; Mrs Lucy N Randolph, 1; Mrs S Page, 1; Mrs Little and daughter, 1—52 64, half 26 32; St Peter's ch, Washington, N C, Rev J Singletary, rector, 25; Society for Promoting Christianity of Christ ch, Mobile, through Geo Cleveland jr. Esq 60 50; St Ann's ch, Brooklyn, by Rev Dr Cutler, Quinquagesima collection, for general purposes, half, 325 26; from Youth's Missionary and Education Society in S school No 1, for education in Mrs Hill's school, Athens, 100; from S school No 2, for ed in Africa, 25—450 26. Rev W A Harris, Washington, D C, for Africa, per J A Sparks, 9; St John's ch, Hagerstown, Md, Rev T B Lyman, rector, half, 25; Sunday school of same, half, 2; St Thomas' ch, Hancock, Md, half, 6 86; St Andrew's ch, Clear Spring, half, 5 64; Christ ch, Oxford, Ct, half, 5; St Peter's ch, do, half, 2; Christ ch parish, Hollidaysburgh, Pa, Quinquagesima collection, half, 2; Bangor ch, Churchtown, Lancaster co, half, 5; St Thomas' ch, Buck's co, Pa, 3 26; St Mary's ch, Chester co, do, 8 25, Trinity ch, Easton, do, 11 25; St Augustine ch, Cecil co, do, half, 5; Trinity ch, Washington City, Female Missionary Society, half, 27 69; a few young ladies at Mrs Burr's school, half, 5; mite box of Mrs R S Coxe, half, 2 50; collection in the Church, half, 52 31—87 50; Trinity ch, Swedesboro', N J, half, 5; Trinity ch, Wilmington, Del, 7 01; Church of the Evangelists, Phil, half, 7 50; Christ ch, Reading, Pa, half, 5; a member of Christ ch, Winchester, Va, 20; sale of a ring received at St Luke's ch, Phil, half, 1; children of Emanuel church, Kensington, Sunday school, for support of two children in Africa, 30; Quinquagesima collection in said church, half, 35—65. St Andrew's ch, Mt Holly, N J, half, 15; All Saints' ch, Lower Dalton and Emmanuel ch, Holmesburg, Pa, Quinquagesima collection, half, 39; St James', Schuylkill Haven, half, 6 50; St James' ch, Phil, additional, half, 2 50; Christ ch, Williamsport, Pa, 1st Sunday in Lent, 2 66; St James', Bristol, Pa, Quinquagesima collection, half, 7 38; Mrs Mills, Jerseytown, Pa, half, 2 50; Mrs Clara Mills, Bloomsburg, Pa, half, 0 25; a layman of N C, through Rev Mr Coleman, 3; Trinity ch, Athens, Pa, 3; St James' ch, Perkioman, Pa, 6; a Miss of said ch, 2; Committee of Appropriation, St Andrew's ch, Pa, half, 2 50; St Stephen's ch, Wilkesbarre, half, 28 13; Rev Dr May, and the rector, and S school teachers and scholars, of St Stephen's ch, Wilkesbarre, 2d annual payment, for support of a Greek girl at Mr Hill's school, Athens, 40; St John's ch, Bellefonte, Pa, half, 12 50; All Hallow's ch, Worcester co, Pa, half, 11 84; Worcester parish, do, half, 12 10; St Andrew's ch, West Vincent, Pa, half, 2 96; St Mark's, Honey Brook, half, 4; St Paul's ch, West Whiteland, Pa, 2 53; offerings of St Mark's ch in the Bowery, N Y, Rev Dr Anthon, 15; St Ann's ch, Fishkill N Y, half, 16 10; Trinity ch, Fairfield, Herkimer co, N Y, half, 5; part offerings of the same, and of Grace ch, Norway, N Y, 5; St Andrew's ch, Meriden, Ct, Rev J T Cushing, rector, half, 10; Trinity ch, Danville, Ky, 8 75; St Paul's ch, Columbus, Miss, through Rev G W Freeman rector, 5; St John's ch, Ithaca N Y, 4; Trinity ch, Branford, Ct, by E F Rogers, half, 6 03; Young Ladies' Sewing Circle of do, half, 1 50; ladies of St John's Chapel, New York, towards the support of a beneficiary at Athens, 37 50; Trinity ch, Washington City, Rev H Stringfellow, rector, for the support of Horace Stringfellow, and Seth J Todd, Africa, 40; ladies of the Church of the Ascension, New York, 2d annual payment, for support of female beneficiary at Athens, 80; through B Howard, Esq, treasurer, St Michael's church, Marblehead, Mass, 9 50; Sunday school of do, 10; a lady by the hands of Mr Allen, 75c—20 25; St James' ch, Roxbury, Mass, fm Juvenile Miss Soc, support of two children in Africa, 20; St Luke's ch, Lanesborough, do half, 3 55; St Luke's ch, Lowell, do, 5; St Andrew's ch, Hopkinton, N H, 16; Union ch, Claremont do, 10 84; St Paul's ch Sunday school, Cincinnati, Ohio, for Rev Mr Hazlehurst's Mission, Africa, through R J Wharton, secretary, 15; Ladies' sewing society of Trinity ch, Columbia, S C, for the China mission, 5; through H Trescott, Esq, R A St Michael's ch, S C, per Rev P T Kelly for Africa, 1 50, general, 9 79—11 29; St Andrew's ch, Quin. Coll, for debt of foreign committee, through Rev S Hankel, 10; from same ch, by the same, being a donation by certain negroes on the plantation of T J Drayton, Esq, the proceeds of one acre of corn planted for Missions to be applied to Africa, 12; through J Loney, Esq, R A, Baltimore, from St Thomas parish, Carroll co, Md, half, 4 12; All Saints' parish, Frederick, per Rev Mr Peterkin, 53 13; St Andrew's ch, St Mary's co, Md, by Rev Mr Forbes, 12 10; Severn church, Md, 11; Ladies of St Paul's ch, Woodbury, Ct, half, per Rev S G Hitchcock, 1 50. Total, $1,616 67.

F. S. Winston, Acting Treasurer.

New York, April 12, 1843.

PRIVATE TUITION.

A CLERGYMAN of this Diocese, residing a convenient distance from the city of New York, in a healthy and beautiful part of the country, and whose number of pupils is limited to six, can receive two young gentlemen into his family, to board and educate, on the 1st of May next. Terms, which are moderate, and further particulars, may be learned by addressing, post paid, "Preceptor," or Mr. Sparks, at the office of the "Churchman," 111 Nassau street.

References.—The Rt. Rev. Bishop Onderdonk, D.D.; the Reverend the Rector and Assistant Ministers of Trinity Church; and the Rev. Samuel Seabury, D.D., Editor of the "Churchman," New York."

April 15. 3t$

THE REV. T. CLARK'S

Select Classical and Commercial Boarding Academy,

FOR a limited number of pupils, Beach Street, Tompkinsville, Staten Island, near the Stapleton or Lower Landing, will re-open on Monday, May 2d, at $75 for the term of 22 weeks, payable at one month from the beginning of the term.

The situation is retired and pleasant, the pupils will be under the immediate inspection of Mr. C., and every attention will be given to their morals, domestic comfort, and instruction in the different branches necessary to fit them either for college or mercantile pursuits.

References to the Rt. Rev. Bishop Ohderdonk and several of the city clergy; to B. R. McIlvaine, Esq., 400 Broadway corner Walker street; and to the parents of his pupils.

Prospectuses may be had at the Protestant Episcopal Book Depository, in John street. April 15—4t$

SPIRIT OF HEBREW MUSIC AND SONG.

THREE LECTURES on the above subject, will be given at the Tabernacle, by Rev. George H. Hastings, of Boston; aided by an efficient choir.

Lectures—Wednesday, April 12; Friday, 21st; and Wednesday, 26th. Hour, 7 1-2.

PROGRAMME.

Lecture 1.—*The Heroic Songs of the Hebrews*: their influence in the formation of noble national character.

Recitations by Mr. H. Chanting, with responsive choruses.

Lecture 2.—*The Devotional Songs*: their effect at the national festivals. The three grand choirs organized by David.

Chanting of some of his songs, as arranged for responsive choirs, and chorus of the people.

Lecture 3.—*Structure of the Sacred Lyrics.* Examples of Odes, Hymns, Elegies, Idyls, Didactic Psalms, &c. The music needed to set forth their beautiful forms, and to give out their spirit. The Hebrew idea of festival music. Antiphonal singing. Music and Oratory; their unity in the chant. *Illustrations by the choir* interspersed.

Tickets to be had of Swords, Stanford & Co.; D. Appleton & Co.; office of the Churchman; and Sunday School Union. Single Tickets, 25 cents. Tickets admitting a Gentleman and Ladies, 50 cents.

April 15. 2t

NEW SCHOOL.

MR. RICHARDSON'S Select Commercial School, at his residence, No. 557 Broadway, a few doors below Lyceum Hall, and nearly opposite to Niblo's Garden.

Mr. R. has been for many years teacher in the Boston Public Schools, and for the last two years Principal Instructor in the Commercial Department of St. Thomas' Hall, Flushing, Long Island. He respectfully gives notice that he will open his classes on the first of May, at his residence, No. 557 Broadway, and that the limited number of 25 pupils only will be received.

Course of Study.

At this School pupils will be taught in a practical manner all the branches necessary in fitting them for the counting house, and in as short a space of time as possible,—depending in a great measure on diligent and persevering application on the part of the pupil as well as teacher. The systems used are well designed to prepare Young Gentlemen for the various duties of active life.

Branches of Study.

The principal branches of study will consist of Commercial, Geography and History,—a system beautifully arranged for private study, practical Book-keeping by single and double entry, Arithmetic, Commercial Calculations, and Mercantile Penmanship. Particular personal attention will be paid at all times by the proprietor, and no pains or expense be spared in endeavoring to give the same satisfaction both to parents and pupils, as it has been Mr. R.'s good fortune to give, for the last twelve years.

Terms of Instruction.

The terms for a full course of the several branches will be $15, or $8 for a course of either single branch. Stationery from $1 to $3.

Charitable cases will be considered and charged accordingly; Bills will not be increased by extra charges.

Parents wishing an interview with the proprietor before the 1st of May will please to leave their address at the bar of the Howard House, corner of Maiden Lane and Broadway, and immediate attention will be given.

REFERENCES.

Mr. R. is at liberty to refer to the following gentlemen in regard to his ability and success as a thorough and very expeditious instructor.

Rev. Dr. Hawks, proprietor of St. Thomas' Hall; Rev. Dr. Wainwright; Right Rev. Bishop Onderdonk; Professor Charles Anthon; Jonathan Chapman, ex-Mayor of Boston; Dr. Ostrander, M. D., Brooklyn.

N. B. A small private Commercial Library, being a collection of valuable works, will be open for the use of pupils, April 15—1m

MISSES EDWARDS'

Boarding and Day School for Young Ladies,
New Haven, Conn.

THE Summer Term of this School will commence on Wednesday, the 3d of May.

New Haven, April 10th, 1843. 6t

BISHOP HOPKINS' Second Letter to Bishop Kenrick.

Bishop Hopkins' First Letter to same—a few copies.

Bishop Hopkins on the Prediction of the Second Advent in 1843.

For sale at the Church Depository,
April 15. No. 20 John street.

IMPORTANT EPISCOPAL WORKS,

Recently published by
D. APPLETON & CO.,
200 Broadway, New York.

THE History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. $8.

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected, with copious notes and additional references, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. $2.

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. One handsome 8vo. vol. $2.

A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper, $5.

Sermons to a Country Congregation. By Augustus William Hare, A. M., late Fellow of New College, and Rector of Alton Barnes. 1 vol. royal 8vo., $2 25.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the Principal Arguments advanced, and the Mode of reasoning employed by the Opponents of those Doctrines, as held by the Established Church. By the late Most Rev. William M'Gee, D. D., Archbishop of Dublin. 2 vols. royal 8vo., $5.

D. A. & Co. will shortly publish.,

Parochial Sermons, by John Henry Newman, B. D., Fellow of Oriel College, Oxford. The six volumes of London edition, to be printed in two handsome octavo volumes of upwards of 600 pages each, $5.

*** The Sermons of Mr. Newman are pronounced by several of our Bishops and Clergy to be superior to all others of modern times.

The Kingdom of Christ; or, hints Respecting the Principles, Constitution, and Ordinances of the Catholic Church, by Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

☞ Mr. Maurice's Work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists; so as to commend itself to the growing interest in the controversy between the latter and their opponents. April 15.

MISS SWIFT will remove her School on the 1st of May, from 601 Broadway, to No. 288 Fourth street, a few doors east of Washington square.

The next quarter commences May 2.

References—C. O. Halsted, Esq., 10 Clinton place; J. W. Leavitt, Esq., 53 Barclay street; Wm. Samuel Johnson, Esq., 29 Warren street; James Brown, Esq., 80 Leonard street; J. D. Steele, Esq., Boston, Mass.; Rev. George Potts, D.D., 147 Chambers street; Rev. J. McElroy, D.D., 427 Broome street; T. C. Doremus, Esq., 86 Warren street; Thatcher Tucker, Esq., 75 Beekman street; John C. Hamilton, Esq., 28 Beach street; E. H. Blatchford, Esq., 59 Clinton place; Rev. W. Walter, 74 Clinton place.

April 5. 4t$

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester Co., N. Y.,) a seclect Boarding School for boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry,* and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:—

I. The School is *domestic* in its character.
1. It is a Home, and the discipline is strictly parental.
2. A Mother's care is extended to its members.
3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful Tutors.

II. The School is *limited in its number.*
1. That it may be a family.
2. That its head may have intimate knowledge of its members.

III. The School is *select.*
1. Boys of advanced age are seldom admitted.
2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
1. The Scholars study under the immediate direction of their masters.
2. The Teachers give their pupils every needed attention and advice.
3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of the pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment, is remarkably healthy—distant 26 miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

Terms:—$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra charge.*

Each Pupil to furnish his own cot, bedding, silver fork, &c., as at other schools.

☞ Reference is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen.

Rt. Rev. B. T. Onderdonk, D. D., New York; Rev. W. Berrian, D. D., do; Rev. Professor J. McVickar, D. D., do; Rev. J. M. Wainwright, D. D., do; N. F. Moore, LL. D., President of Columbia College, do; Rev. W. Creighton, D. D., Sing Sing, N. Y.; Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

April 8—tM6

ORGANIST.

AN Organist wishes to make an engagement in some church in this city for the next year. Address "Organist" at this office.

References—Rev. Dr. Anthon, rector of St. Marks; E. W. Chester, Esq., 64 John street.

April 8. 3t

ST. MARY'S HALL,

WILL commence its Summer Term on the first day of May. For admission apply to the Rev. R. I. Germain.

April 8. 4t

NEWTOWN ACADEMY,

Located in Newtown, Fairfield County, Con.

THE SUMMER SESSION of this Institution will open on Monday the first day of May, and continue twenty-two weeks, Both sexes are admitted and instructed in all the branches of a popular and polite education. Particular attention given to the Classics. The Principal has provided himself with a convenient edifice near the Academy building, for the accommodation of Boarding Scholars. He has also furnished the Female Department with an able and experienced Preceptress.

No pains will be spared to render this Institution an eligible place of instruction for youth of both sexes, inasmuch as it possesses the singular advantage of a quiet, delightful location, coupled with every desirable facility of communication; the village where it is located being upon the Housatonic Railroad, within five hours' ride of New York city, and seven of Albany. The course of studies is thorough and comprehensive, attended with moderate expenses. Those who desire to enter pupils here, for the coming session, are requested to make early application. Punctual attendance at the opening of the term is also urged. Terms, $65, exclusive of Books and Stationery. Music extra.

Charles W. Wooster, Principal.

References.—Rt. Rev. Thomas C. Brownell, D. D., Hartford, Conn.; Rev. S. Farmar Jarvis, D. D., Middletown, Conn.; Faculty of Washington College, Hartford, Conn.; Rev. S. S. Stocking, Newtown, Conn.

April 8—4t.

POETRY.

EASTER.

I.

The tiny flowers that cower'd beneath
The Winter's angry wind,
Called by young Spring's refreshing breath,
To life their entrance find.

II.

The tender blades spring up again,
To bless the hungry earth;
While modest sun, and genial rain,
Watch fondly o'er their birth.

III.

All gentle things that move above
The freshly-budded ground,
The pledges sure of parents' love,
At Easter tide are found.

IV.

As bursts the flower from wintry bands
To sweetness and to bloom,
So the Redeemer of all lands
Bursts from his riven tomb.

V.

Thus does all nature speak a voice
That all who run may hear,
And bid the Christian's heart rejoice
Beside his Saviour's bier.

VI.

And thus the Church does raise each year
Her high triumphant song,
Whose notes her faithful sons may hear,
All the bright summer long.

VII.

The trees that spread abroad their leaves
Beneath the suns of June,
The red ripe corn that stands in sheaves
Beneath the harvest-moon.

VIII.

The warblings of the feathered race,
The glowing garden's pride,
Are but fulfilments of the grace
Shed fresh at Easter-tide.

IX.

So grant us, LORD, Thy freshening dew,
Our drooping hearts to raise,
And still Thy Easter grace renew
Throughout our length of days.

X.

So may our Spring's fresh promise speak
Our Summer's brightening bloom,
Until in Autumn's fall we seek
An Easter-conquered tomb.

Lord John Manners.

A PORTRAIT, &c.

Mr. Flavel was a man who had a considerable reputation for talent, piety and activity; he was a frequent speaker at public meetings; he preached extempore, and was in great request amongst the neighboring parishes when charity sermons were wanted; and the success of his ministry in his own parish was highly commended.

I had met Mr. Flavel on several occasions, and his appearance and conversation had impressed me with an opinion of his ability; he was courteous and patronising, but a little pompous withal; he was accustomed to utter his sentiments very confidently, and I observed that few persons ventured to controvert them. Besides, he was the rural dean of the district. On all accounts, therefore, he appeared to me a very proper person to consult under my difficulties.

Mr. Flavel was at home, but engaged, as his servant informed me, with receiving the reports of his district visitors. If, however, I could find it convenient to wait for ten minutes or a quarter of an hour, he would be happy to see me. At the end of this time, the active vicar entered the room with a bundle of tracts in his hand, apologized for keeping me waiting, shook me very kindly by the hand, and then rushed out again, to give some further directions, which in his haste he had forgotten. After about ten minutes more he returned, and said he was much at my service for half an hour, (taking out his watch,) at the end of which time he was engaged to attend a committee-meeting of the Missionary Society.

Seeing the reverend gentleman so busily employed, I thought it but civil to offer to call on him some other day, which he might please to fix, when I should find him more at leisure.

"Leisure!" said he, smiling; "that is a luxury to which I have bid farewell these many years."

I was not aware at the time, though I afterwards discovered, that business, not leisure, was the element in which Mr. Flavel luxuriated. Nothing so much suited his taste as the bustle in which he was then placed. And in fact, so far from my visit being an annoyance to him, he was always delighted when an opportunity was afforded him of interesting himself in other parishes as well as his own. One thing in which Mr. Flavel particularly prided himself, was the facility with which he could turn his mind from one important object to another. The district visiters with all their paraphernalia of tracts and reports were banished as soon as the door closed on them, and Mr. Flavel's whole attention was devoted to my service.

Anxious to secure as much of his valuable advice as the limited time of half an hour admitted, I at once entered upon the most serious portion of my difficulties, the sad state of my parish, the apathy of some, the hypocrisy of others, and the impossibility which I found of successfully opposing it.

"Ah, my young friend," said he, "I see you are beginning practically to discern the corruption of human nature. You have found out that 'old Adam is too strong for young Melancthon.'"

"I have indeed, Sir; and if you can furnish me with some practical remedy, I shall be greatly obliged."

"What remedy can be found surer than that contained in the word of God,—Jesus, the Friend and Saviour of perishing sinners?"

"That is indeed a blessed doctrine, the basis of all our hopes. But the difficulty with me is, *how to apply it efficaciously to the souls of those committed to me.* Here is poor human nature, there is the balm and medicine. How is one to be applied to the other?"

"How but by faith? It is by faith that we have access to God, and obtain all the benefits of redemption."

"True, but how is faith to be implanted and maintained?"

"Surely by preaching Christ crucified. The atonement made by Christ on the cross is the grand remedy for all evil; and how shall sinners obtain an interest in that atonement without faith? and how shall they believe without a preacher? This is the burden which is laid upon us, as it was upon the Apostles of old; and wo be unto us if we preach not the Gospel."

"Yes, Sir; but then the Apostles preached faith and baptism to unbelievers. When men have confessed their faith, then, I presume, some other mode of preaching is desirable."

"Depend upon it, Sir," said my adviser, "that the more you keep to this great fundamental doctrine, the more success you will have; 'only believe, and thou shalt be saved;' this is the simple Christian scheme, so exactly suited to our condition as lost and perishing sinners, who can do nothing for ourselves to help ourselves; 'only believe, and thou shalt be saved.' The whole Gospel is contained in this one text."

"Only believe, and thou shalt be saved?" thought I to myself; I do not remember to have heard of such a text. Our Church says, indeed, that we are *justified* by faith only; but I do not remember to have heard that we are *saved* by faith only; though it is quite certain that we cannot be saved *without* faith. However, this is the very thing that puzzles me. My congregation, who assemble every Sunday, have no doubt that they believe in Christ, and yet, alas! how many of them dishonor Christ in their lives! The most wretched sinner, on his death bed, will profess his belief in Christ; yet how seldom can the utmost charity indulge more than the faintest hope of his salvation!

"The necessity of faith in Christ," I said, after a short pause, "is unquestionably the primary doctrine of the Christian religion. But then, surely there is much to come after that; holiness of life, for instance?"

"Oh, undoubtedly; that will come of course."

"But my grand difficulty, Sir, is, *that it does not come of course.*"

"That only proves that faith is not genuine," answered Mr. Flavel, with great readiness.

I was not at all satisfied with this explanation. It was most true that want of holiness proved absence or weakness of faith; but what I wanted was, to make sure that I had used all the means in my power, whereby those committed to me might obtain a living faith. I had preached and preached, and they had listened; still their lives were not holy. Had I done all? What else could I do? or what could they do? Were they to wait till faith came?

At last I proceeded: "It has occurred to me, Sir, that much good might be done by a more diligent resort to the other ordinances of the Church, as well as preaching."

"I fear you will find ordinances but a feeble staff," said Mr. Flavel.

This struck me as rather inconsistent in one who had just been saying so much in favor of the ordinance of preaching; however, I continued, "It seems to be implied in the first rubric of the Prayer-book that there shall be daily prayers in all parish churches. And I have thought, Sir, as we know from Scripture the great effect of prayer, nothing would be more likely to obtain God's blessing on a parish, and improve the hearts of the people, than to open the church every day for divine service."

Mr. Flavel appeared highly diverted at this suggestion, and said, laughing:

"That is rather a novel idea of yours, I must confess; but pray, have you considered how you shall get the congregation together, especially if there are *only* prayers,—for I suppose you do not intend to treat them with a sermon every day?"

I answered that I had often seen in foreign churches a good many people engaged in prayer at break of day; and that even in some of our cathedrals there was a fair congregation. It had struck me, that it was the intention of our reformers that there should be daily prayers in all churches as well as the cathedrals. The cathedrals were intended, in some measure, as patterns to the rest of the diocese; and though the corrupt faith of the Church of Rome might greatly mar the value of their supplication, yet that the pure prayers of our own Church, daily offered up, could not fail of obtaining God's blessing.

Mr. Flavel evidently continued greatly amused at the warmth with which I defended my novel idea.

"My good young friend," he replied, with a patronising air, "I admire your zeal, and only regret to see (you will pardon me for saying it) that you are so little conversant with the wants and habits of the times." (This made me think I had been talking very foolishly; and I shrank before his superior knowledge and experience;) but he added, "As you have done me the honor to seek my advice, and have evidently a zeal for the truth, I will tell you what I would recommend. Have you got a good-sized school-room in your parish?"

"Very fair."

"Well, you cannot do better than have a prayer-meeting there on the Thursday evenings."

"But," I replied, "it is within twenty yards of the church."

"Never mind that: people will come to the school who would not go to church. Besides, if you open your church, you must have the whole service, from 'Dearly beloved' to the end. Whereas if you have it in the school, an extemporary prayer of your own will be sufficient before the lecture."

I ventured to urge that this plan seemed a little like that adopted by the dissenters; but he overruled my objection by observing, that if the dissenters had hit upon the taste of the people, we could not do better than take a leaf or two out of their book,—*fas est ab hoste doceri.*

Here Mr. Flavel looked at his watch; and understanding it as a hint that the half-hour had expired, I took my leave, thanking him very sincerely for his advice; and on the strength of it, instead of opening the church for daily service, as I had intended, I gave notice for a Thursday lecture in the school room; and instead of ranging, as I had been used to do, through the whole field of Scripture in search of subjects for my discourses, I confined myself chiefly to the doctrine of the atonement, justification by faith, and one or two others which are commonly designated as evangelical.

The consequence of these measures was, that having before been disconnected with any party in the Church, I now acquired the character of being an evangelical preacher. My church had been very well filled before, as churches generally will be when the clergyman takes pains to do his duty, and has no natural deficiency; the only difference was, that now a few dissenters came occasionally to the evening service. This pleased me; and I thought I had made converts. It did not occur to me, that it was very possible I might have been going over to them, instead of their coming to me.

It rather took me by surprise, I confess, when one day, after I had begun my course of evangelical proceedings, a deputation of three of the leading dissenters in the neighborhood waited on me, with a request that I would be a subscriber to their new school. Their object, they said, was the same as mine,—to bring sinners to Christ; their doctrine was the same; why should we not, then, mutually assist each other? I felt that I was acting rather inconsistently in refusing their request.

There was a large pew in Somerton church, which was never occupied, unless the rest were all full, when the sexton ventured to put those who could not find places into it. This pew belonged to one of the principal farmers, a dissenter, who lived at a distant part of the parish. Soon after I began my evangelical preaching, I was gratified at seeing this gentleman enter his pew. His visit was repeated several Sundays; and I had the satisfaction of hoping that I had gained a convert to the Church. However, it happened that one week in preparing my sermon, I found my text applicable to the subject of infant baptism, and accordingly I introduced a few remarks on the subject, thinking it might confirm my Baptist friend in his better views. On walking to the church, I had been glad to observe Mr. C—— driving up in his jaunting-car with rather a larger party than usual; and we exchanged very cordial salutations in passing. However, that was the last time I ever had the pleasure of seeing him or his friends in Somerton church. He did not come there, he said, to be preached at.

If clergymen preach dissenters' doctrine, dissenters will come to church when it suits their convenience. But once touch on their peculiar errors, and you see them no more. They come to judge, not to be judged.

The same causes which led to the desertion of my church by this gentleman, drove away other of my dissenting admirers; and I was soon left to my old congregation; and even they were not quite so regular and attentive as they had been. They used to hear something worth hearing, they said, every Sunday, but now it was the same story over and over again. They did not know what was come to me.

Not very long after my visit to Market Ashford, I received the following letter from my rector.

"Dear Mr. Leslie,—When the engagement was entered into between us, by which you were appointed to the curacy of Somerton, I thought it had been understood that no innovations were to be introduced into the parish without my express concurrence. I have often congratulated myself in having so zealous and excellent a substitute during my illness, and hoped that all things would have gone on satisfactorily; but I have heard with regret that you have recently established a week-day lecture at the school room, of which I cannot approve; and therefore am obliged to request that it may forthwith be discontinued.

"I remain, dear sir,
"Your faithful servant,
"JOHN ALWORTHY."

On the receipt of this letter I was a little indignant, but had the prudence not to send my answer that day. On the morrow, being cooler, I wrote a temperate letter, stating my objects, and the motives of my conduct; and in reply, received an equally temperate answer. Mr. Alworthy felt quite sure that I could have had no other motive than the good of the parish. It was to the means which I had taken that he objected, as inefficient for that purpose. If it had been a distant hamlet, where there were old people too infirm to go to church, he should not have objected to my expounding to them the Scripture in an unconsecrated building, supposing it impracticable to have one consecrated; but to open the school for divine service when the church was close by, appeared to him an unnecessary deviation from the practice, and, as he believed, from the positive directions, of the Church; and he considered it farther objectionable, as accustoming church people to the habits and methods of dissenters.

The result was, that the week-day lecture was discontinued.—*Bernard Leslie.*

Who can e'er suffice—
What mortal—for this more than angel's task,
Winning or losing souls, Thy life-blood's price?
The gift were too divine to ask:

But Thou hast made it sure,
By Thy dear promise to Thy Church and Bride,
That Thou on earth wouldst aye with her endure
Till earth to heaven be purified.

Christian Year: St. Matthias's Day.

THE COMMISSION OF THE CHRISTIAN PRIEST.

"We beseech you, brethren, *to know* them that are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—1 *Thess.* v. 12, 13.

You are, I hope, a member of Christ's holy Church; and you will be glad, I dare say, to hear a few words about your clergyman. I am going to tell you why he, and no one else, may administer the holy sacraments, or read the prayers and preach in the church, or go about among your neighbours praying with them, and teaching them. I hope, therefore, as it is your own minister I am going to speak about, that you will give heed to what I say.

Now I need hardly tell you, that he would not be with you unless he had been "sent." Perhaps you never saw him until he came here as your minister; at all events, he would not be with you unless some one had given him leave. Again, you know, it is not every one who may baptize your children, or administer the holy communion to yourself; none of your neighbours can do these things, and therefore, when the clergyman does them, he must have some particular right to do them. Again; when he absolves you from your sins, or blesses you, he does it in God's name; and no man could do this except God allowed him.

It is very plain that he does not do these things because he is a gentleman, or because he is richer than you; for there are many persons who have more money than the pastor, who yet cannot do what he does. Nor is it because he may have more learning than you; for many others may have as much learning as he has, and yet have no right to baptize or to marry.

What, then, is it, which the clergyman has which other Christian people have not? It is this: *he is sent by the Bishop to do all these things.* You may remember to have seen our Bishop. You were confirmed by him, or, at least, you ought to have been confirmed by him, in order that you might be admitted to the holy communion. He, then, (the Bishop,) gave your minister a right to do these things. If you will look in your Prayer-book, you will there see a particular service called "The Ordering of Priests;" in that service you may read that the Bishop laid his hands on the heads of all those who were to be ordained or made priests, and then said these words,—"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the word of God and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost."

As, then, we do not doubt but that the Holy Spirit was given by the laying on of the hands of the Apostles—"Then laid they" (that is St. Peter and St. John) "their hands on them, and they received the Holy Ghost;" (Acts viii. 17;) see also 2 Tim. i. 6,—so we need not doubt but that the same blessed Spirit is now given to make men fit to execute the office of a priest, by the laying on of the hands of the Bishop.

It is, then, because the Bishop thus ordained your minister, and sent him to you; or in other words, because Almighty God chose your minister, and through the Bishop, gave his Holy Spirit to him for this particular office, that he is now "over you in the Lord," and "watches for your soul," and "will have to give account" for you. And St. Paul said this same thing; for he told the "elders," that is, the clergy or priests, of Ephesus, that "the Holy Ghost had made" them "overseers" of Christ's flock. (Acts xx. 28.)

Now you may be thinking, what right has the Bishop to make clergymen? How can we be certain, when he does it, that then it is God's doing? This therefore I will now show you. If you turn again to your Prayer-book, to the service which is called "The Consecration of Bishops," you will see there, that when a priest is about to be consecrated, (that is, made a Bishop,) the presiding Bishop asks him this question: "Will you be faithful in ordaining, sending, or laying hands upon others?" That is as much as to say, "We, who are Bishops, are about to give you a right to ordain, or make other ministers; will you be faithful in doing so?" When, therefore, after this, the Bishops lay their hands on his head, and say, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God," we must then understand, that the sending others to perform the same duties as himself is part of the Bishop's office; and therefore that when he does so, it is not the man who does it, but the Holy Spirit of God dwelling in him, and given to him for this purpose.

So, then, unto the Bishop is the power given of ordaining other men and making them clergymen, by other Bishops, They, again, received their power to ordain from Bishops before them; and so we go back a great many years, until we come to the first Bishop. Indeed, some good and learned men have been able to make out a list of Bishops from the time of St. Peter and St. Paul down to our own Bishops now.

Who then, was the first Bishop? The New Testament tells us this, for it speaks of the Lord Jesus Christ as the great "Bishop of your souls." (1 St. Peter, ii. 25.) He, therefore, when He was "sent" from heaven by his Father, the great God, it was, besides other blessed things, to be a Bishop.

Now we have seen before, that it is part of the office of a Bishop to make other men Bishops and priests; accordingly our holy Saviour made his Apostles: "He breathed on them, and saith, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (St. John xx. 22, 23.) And you may remember that these are the very words our Bishops now use. So, too, our Lord sent his Apostles to baptize: "Go ye," (that is, the eleven Apostles, ver. 16,) "therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matthew, xxviii. 19:)—To administer the holy communion, "This do in remembrance of me," (this was said to the twelve Apostles, ver. 14; St. Luke xxii. 19; 1 Cor. xi. 24:)—To teach and to preach his Gospel, "Go ye" (the eleven Apostles) "into all the world, and preach the Gospel to every creature." (St. Mark, xvi. 15;)—To bless in his name, "And when ye" (the twelve Apostles) "come into a house, salute it; and if the house be worthy, let your peace come upon it." (St. Matthew, x. 12.)—In short, to do all those things which the Bishops now do.

And that we might be quite sure that the Apostles, who were the Bishops after our blessed Saviour's ascension, had power to give their office to others, and make them also Bishops and priests, we are told, that as God sent our Saviour with power to send others, so our Saviour sent them: "As my Father hath sent me, even so send I you." (St. John xx. 21.) And so the Apostles did consecrate Timothy, and Titus, and Epaphroditus, whose names are in the New-Testament, besides many others, with the same power of ordaining or sending others which the Apostles themselves had. These, again, ordained others to take their places when they died; and so there has been a regular line of Bishops from our Lord and Saviour down to our own days.

Remember, therefore, that your clergyman, though he is not a Bishop, comes to you having received the Holy Spirit of Almighty God for his office and ministry. Remember, that when he comes to you, he does not come alone; the Lord Jesus comes with him as he promised: "Lo, I am with you" (the eleven Apostles) "alway even unto the end of the world." (St. Matthew, xxviii. 20.) This could not be with the Apostles themselves in their own persons, for they were all dead in a few years afterwards; it therefore means, with those who came after them in their office. Remember, that when you receive your clergyman, you receive your Saviour: "He that receiveth you" (his twelve Apostles) "receiveth me; and he that receiveth me receiveth him that sent me;" (St. Matthew, x. 40;) and that whatever he does as your minister,—such as administering the holy sacraments, marrying, blessing, visiting, burying,—it is not he who does it, it is God Almighty. "He therefore that despiseth, despiseth not man, but God." (1 Thess. iv. 8.)

"Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms viii. 4, 5.)

WANTED.

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson River, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c, will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.
March 25—tf

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POINTED FOR CHANTING,
Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus Sentences of the Offertory at the Holy Communion, Tabl of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note Stating how the Apostles' and Nicene Creeds and Lord's Prayer may be Chanted, and the Canticles of the Church.*
JAMES A. SPARKS, 111 Nassau Street.

For sale, as above, *Dictionary of the Church,* containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. Second edition, *fresh bound.*

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Price $5. March 25.

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Particular attention is paid to the French language, which is made, as far as possible, the medium of conversation. Young ladies who do not wish to pursue a full course of study, may join the classes attending to this language, or to any other particular branch.

Great care is also bestowed upon the instruction of younger scholars, and a reasonable deduction is made in the charge for Boarders in the Junior Department.
April 1.—tf.

Just received and for sale,
Rt. Rev. Bishop HOPKINS' SECOND LETTER to Bishop KENRICK.
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Royal Octavo Edition of Rubricated Book of Common Prayer, various bindings.
April 1. J. A. SPARKS, 111 Nassau-st.

TO CLERGYMEN.

THE advertiser is desirous of placing his two sons (one seven and the other nine years of age) under the charge of a Clergyman of the Protestant Episcopal Church, (residing in a healthy location in the country, in the vicinity of New York,) who would be willing to receive them into his family, and give them a thorough English education. The object of the advertiser, being to place his children under the charge of a gentleman who will give them a parent's solicitude, with a comfortable home, and who will strictly attend to their moral and religious duties. Application addressed to Mr. H., postpaid, at the office of this paper will be received and attended to.
March 18.—3$

C. WELLS,
BOOKBINDER,
56 GOLD STREET, (Second Story,)
NEAR FULTON STREET.
Particular attention paid to the rebinding of Public or Private Libraries, Periodical and single volumes of every kind.
Samples of a great variety of BINDING on hand.
March 25—tf

THE COLLEGIATE SCHOOL, now at 115 Franklin street, under the charge of FORREST & MULLIGAN, will be removed to the building of the Lyceum of Natural History, No. 561 Broadway, in the latter part of April next.
A quantity of second-hand School Furniture for sale.
March 25,—tf

THE TRUE CATHOLIC:
REFORMED, PROTESTANT, AND FREE.
EDITED BY
Members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese.
[Extract from the Prospectus]

THE Editors of the TRUE CATHOLIC, in presenting their periodical for the patronage of the Church, are bound to pursue the usual course of announcing the principles upon which it is to be conducted. It will take its position upon the rock of the Church; they gladly adopt, for their watchword, the dying words of the excellent Bishop Ken. Like him they desire to "die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West." And although, in the course of Divine Providence, separated, by the place of their birth, from the particular Church to which he belonged, they, like him, desire to die in the communion of the Church into which they have been baptized, "as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross."

The "TRUE CATHOLIC" will be published in monthly numbers of 48 octavo pages each. The annual subscription will be TWO DOLLARS AND FIFTY CENTS, payable in advance.

The first number will appear on the 1st of May next.
JOSEPH ROBINSON, PUBLISHER,
No. 110 Baltimore street.

By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid. Baltimore, March 16, 1843.—tm1

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of thi invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

KNIGHT & COLBURN,
BOOKSELLERS,
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CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

JULIA OF BAIÆ, OR THE DAYS OF NERO
A STORY OF THE MARTYRS,
BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.
October 29.

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An English and Classical Boarding School,
WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

CHURCH MUSIC.
A NEW GLORIA IN EXCELSIS.
JUST PUBLISHED,
BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis,* with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."
This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

THE PRIESTHOOD IN THE CHURCH.
TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. March 4.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—yly

LETTER ON CHURCH UNITY.
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